

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2943.
NEW SERIES, No. 47.]

LONDON, SATURDAY, NOVEMBER 19, 1898.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK	745
ARTICLES :—	
Cambridge University Nonconformist Union	746
Nonconformist Political Council	746
Ritualism and Reason... ..	747
The Problem of Poverty	755
LITERATURE :—	
The Soul of a People	748
Footsteps in Human Progress	749
Articles in the Reviews	749
Short Notices	750
OBITUARY :—	
Mr. Edward Ingham	750
CORRESPONDENCE :—	
Association Sunday	750
A Plea for a Prayer Book	750
The General Baptist Academy	751
Manchester College Library	751
THE CHILDREN'S COLUMN	751
POETRY :—	
The Falling Leaf	751
Lines	753
LEADER :—	
The Gospel of Joy	752
MEETINGS :—	
Northampton : Welcome to the Rev. John Byles... ..	753
PROVINCIAL LETTER :—	
North and East Lancashire	756
NEWS FROM THE CHURCHES	758
ADVERTISEMENTS	758

NOTES OF THE WEEK.

THE advertisement in another column gives full particulars of the autumnal meeting of the British and Foreign Unitarian Association, to be held at Bolton on Wednesday and Thursday next. Energetic measures, we are glad to hear, have been taken to secure a good attendance of friends from the whole district, and there is every prospect of thoroughly successful and helpful meetings. At the public meeting in the evening we understand that Dr. Herford is to speak on "Our Unitarian Message," Lady O'Hagan on "Sacerdotalism and Free Inquiry," Sir John Brunner on "The Education Problem," and the Rev. W. G. Tarrant on "Our Part in the New Reformation." A letter from the Treasurer of the Association, which we also publish to-day, reminds the members of congregations taking part in "Association Sunday" of the opportunity they will have to-morrow of contributing to the maintenance of much good work.

THE inaugural meeting of the Nonconformist Political Council on Tuesday last began quietly, but the attendance and the enthusiasm grew as the day advanced. The adhesion of many prominent Nonconformists throughout the country had been received, although they were unable to be present. In his opening speech, the chairman, Mr. R. W. Perks, M.P. recalled an incident at the time of the accession of George I. A body of London

Nonconformists attended to welcome the King, who, seeing their black cloaks and slouch hats, asked, "What have we here, is it a funeral?" "No, your Majesty," was the reply, "Not a funeral, but a resurrection." In those days, however, Nonconformists had been too much fed on promises. That Council, he hoped, would prove effectual to secure what they felt to be the rights of religious liberty for all bodies.

THE resolutions on the Education Question subsequently passed we print in another column. The afternoon meeting was devoted to a denunciation of Romanism and the Romanising tendency at work in the Church of England, the speakers being Mr. Samuel Smith, M.P., who gloried in the soundness of the Bishop of Liverpool, and Dr. R. F. Horton, who dwelt with restrained but scathing emphasis on the plague of unverity which corrupted the priesthood of the Roman, and threatened to corrupt the priesthood of the Anglican Church. The resolution of the Conference concluded with a demand for Disestablishment as the only remedy for the Romeward movement, on which the Rev. J. Page Hopps, amid expressions of vehement dissent, declared his conviction that this was a mistaken policy, and that it would be far better to nationalise the Church.

ON this question we confess that while the justice of the demand for complete religious equality is perfectly clear, the cry for Disestablishment does not appear to us the most pressing need in view of the growth of sacerdotalism in the Church. The extreme Sacerdotalists may themselves compel Disestablishment, and make confusion worse confounded; but if it is to come, we should certainly prefer, before the State relinquishes what control it now has over the Church, that it should first effect some reforms in the direction of more control by the laity. And as to the evils of Sacerdotalism, our first duty is to see to it that there are other churches in the land, which in the freedom of the spirit are stronger and more effectual in their ministry to all human needs.

REFERRING to a regret expressed by Dr. Horton at the afternoon Conference that the meeting had not been opened in the good old Nonconformist way, with prayer, the *Christian World* says that while many will have sympathised with him, it opens up a very delicate question :—

Unitarians have the full franchise of the Council, and their assistance as religious citizens in the common Nonconformist fight for religious equality is highly desirable, and it has been decided, for the same reason, to admit Jews. Now it is most difficult to keep prayer

free from expressions indicative of theological views of a highly controversial character, and if the attempt be made to Bowdlerise the prayers, in deference to the susceptibilities of Unitarians and Jews, it must inevitably become more or less formal and insincere. Surely it is possible for religious men, holding widely different theological views, to meet together in a truly religious spirit to further ends which are the ends of civic justice without incurring these risks. Prayer is the desire of the heart rather than the utterance of the lips, and hearts may be at one when the lips are at variance.

For our own part we can say that our "susceptibilities" would not be shocked by the prayer of any earnest man, whether his theology was quite the same as ours or not, if he was united with us in a common purpose of good, and prayed from his heart. And if it is thought better not to open the meeting of a political Council with prayer, it ought to be on other grounds than this.

PUBLIC attention has been so widely drawn to the subject of Confession through the present controversies in the Church, and the efforts of a section of the clergy to enforce the practice as an habitual duty, that we welcome as particularly opportune the issue of a fourth and revised edition of Miss Frances Power Cobbe's Essay, "The Practice of Confession in the Church of England." (Fisher Unwin. 1s.) The Essay is an entirely unsensational and candid study of "the inherent moral character of such an act as regular confession to a priest," drawing conclusions as to the ultimate result as it affects the development of character, the actual sense of sin and the relation of the soul to God. While it is acknowledged that in some conditions of moral progress, with ideal confessors, there may be good to be derived from the practice, the evils on the whole far outweigh the possible good, and the gravest objection is to be taken to the practice on the three following grounds :—(1) The fostering of a materialistic and mechanical view of religion. (2) The enervation of the moral constitution. (3) The desecration of the inner spiritual life by this exposure of a priest of the most sacred recesses of the penitential soul.

MISS COBBE sums up the argument of her Essay in the following terms :—"The advantages to be derived from the practice of Confession—the benefits of self-knowledge, moral instructions, and priestly guardianship—cannot be weighed against the evils it involves—the materialisation of penitence, the enervation of the moral nature, and the violation of spiritual modesty. A method of combating sin which involves evils of such magnitude becomes itself an evil. Even supposing

that every tale of grossness and misuse be nothing but malignant falsehood, enough, and more than enough, remains in the inherent mischief of the practice of Confession to induce every friend of morality and religion to oppose it to the utmost of his power."

And pleading for the true Confession, as "the life which shall be open and honest as the day, and yet whose inner springs shall rise pure from hidden depths where no defilement may reach them," she urges that the priest, instead of demanding confession to himself of *sins* alone, should "bid us strive for that noble state wherein we should feel assured that nothing could ever be discovered concerning us, in word, deed, or thought which would not make those who love us already love us still more. And then let them add one counsel more concerning a part of life which in old times men heeded most of all should be honest, but which in these days is wrapped by thousands of us in a haze of obscurity, if not of deception. Let them bid us confess before friends and foes, everywhere, and at all times when the avowal may be called for, what we in our inmost hearts believe concerning God, and duty, and immortality; so that neither the fear of forfeiting the worldly advantages of orthodoxy, on one side, or that of meeting the sneer of scepticism on the other, shall drive us one step out of the straight path of absolute sincerity."

And the Essay concludes:—"In one of his sermons, Dr. Martineau spoke of keeping secrets, 'not from God, but with Him'; and advised his hearers to make it a rule 'not to speak of everything which passes between the soul and God; not to betray every burden He lays upon us, but to reserve somewhat which shall be His and ours alone.'

"Between such a lesson as this and that of the Manuals of Confession, there seems to lie the whole width of the moral and spiritual horizon."

The Chancellor of the Diocese of Ripon has ordered the removal from Christ Church, Leeds, of a number of pictures representing the Stations of the Cross and other subjects, which had been introduced without authority by the vicar, and to which objection was taken by some of the parishioners. The following is a passage from the Chancellor's judgment, referring to the pictures in question:—

The representation further alleges that they are "decorations forbidden by law," and as they now stand I think they are. It is needless to enter into the history of this set of pictures. Whatever origin they or some of them had, it is clear that the three Falls of Christ under the Cross, and the legend of St. Veronica have no warrant in Gospel history. It is also clearly established by the two devotional books put in evidence, "The Crown of Jesus," published under the authority of Cardinal Wiseman and four Roman Catholic Archbishops in Ireland, and "The Key of Heaven," by St. Alphonsus Liguori, that these fourteen representations are to the present day authorised objects of adoration in that Church. . . . The respondent put them up in a church of the Church of England, and asks the court to say that they are architectural decorations only, and of a lawful character. I think they are neither. Some of them, if they stood alone, dissociated from the rest, such, for instance, as the Judgment of Pilate, may be unobjectionable in themselves, whilst others, such as the three Falls of Christ under the Cross, and the fable of St. Veronica, whether they stand alone or not, may well be held objectionable in themselves; but the entire set, viewed as a whole,

and in their relation to their well-known history, must be regarded, I think, as likely (if not intended) to be used for the purpose for which they always have been used, and not for the mere purpose of decorating the church.

It was further pointed out that in 1891 a book was published, entitled "Catholic Prayers for Church of England People," which has reached a third edition, containing the prayers for the Stations of the Cross used in the Church of Rome, and that these were publicly used before the Stations of the Cross, introduced without authority in St. Mark's, Marylebone, until it was forbidden and the Stations removed.

DEAN FARRAR took the chair last week at Canterbury, at a public meeting, when Mrs. Bramwell Booth spoke on the work of the Salvation Army. It was not the first time he had taken such a course, and it had subjected him to violent attack on the part of certain Churchmen. But in such matters, he said, he consulted only his own conscience. "Christ recognised that there always would be in the world many folds in the one flock, and when he looked around and saw all the magnificent work done by many true Christians who did not belong to his own particular church he thanked God and took courage, that He had servants in many denominations. From the religious opinions of these persons on many minor matters he might widely differ, but that did not prevent him acknowledging their social work. He regarded it not as a condescension, but as a distinguished honour to take the remotest part in helping such Christian work."

THE Rev. R. H. Charles, M.A., of Oxford, has concluded the first part of the course of "Jowett Lectures" which he is delivering at the Passmore Edwards Settlement, in Tavistock-place. The subject of the lectures is "The Rise and Development of the Doctrine of a Future Life, from the Exodus to the Close of the New Testament." The first six lectures, now completed, dealt with the Old Testament portion of the subject, including a consideration of the doctrines contained in the Apocalyptic literature. The three concluding lectures on the teaching of the New Testament are to be given in February, on dates not yet announced.

CAMBRIDGE UNIVERSITY NON-CONFORMIST UNION.

THE meetings of this Society have been of a character quite above the average this term; on Sunday, October 16, Mr. F. W. H. Myers, M.A., of Trinity College, Hon. Sec. to the Society for Psychical Research, gave a most interesting account of the aims and methods of the Society.

On October 23 Mr. P. V. Bevan, of Trinity College, gave a paper on "Religion and Superstition," which was much appreciated by those present.

The next Sunday the Rev. R. J. Campbell, M.A., of Brighton, gave an address on "Educational Questions from a Nonconformist Standpoint," in which he suggested a probable solution to which the formation of the Free Church Federation would materially help—namely, the teaching of State-paid teachers should be secular, whilst certain hours should be set apart for religious teaching; there being two main bodies in the country,

Catholic and Evangelical, these should each send an accredited representative.

On Sunday, November 6, Mr. F. Porter, of Caius College, gave an excellent paper on "John Calvin," viewed in the main from an historical point of view.

One of the most striking features of this term's meetings is the animated discussions which have invariably followed the paper, and which, better than anything else, show that active interest which is the life of any society.

NONCONFORMIST POLITICAL COUNCIL.

AT a meeting held on Tuesday, November 15, in St. Martin's Town Hall, a national Nonconformist Political Council was formally inaugurated with the object of securing the united action of Nonconformists both in and out of Parliament, upon all questions affecting the rights of the Free Churches throughout the British Empire, and to co-operate with all committees representing the various Nonconformist Churches, and with such other organisations as the Council, may from time to time approve; and, further, to arrange for whatever action may be needed in Parliament or in connection with other public bodies to secure religious equality in the State. The constitution having been adopted, Mr. R. W. Perks, M.P., was elected the first President, Mr. D. Lloyd George, M.P., Vice-President, and Mr. J. Hirst Hollowell, Secretary. The following resolutions were then adopted:—

I.—Moved by Mr. G. H. KENRICK, of the Birmingham School Board, seconded by Mr. D. LLOYD GEORGE, M.P.:—

That this meeting of Nonconformists, in view of the facts that the cost of Elementary Education is now almost entirely a public charge, and that attendance at school is compulsory, declares that all Public Elementary Schools should be placed under popular control, and that such popular control should include the appointment and dismissal of teachers.

II.—Moved by Dr. BRUCE, Chairman of the Huddersfield School Board, seconded by Sir JOHN T. BRUNNER, Bart., M.P.:—

That in the opinion of this Conference of Nonconformists, Elementary, Secondary, and Technical Schools should as far as possible be brought into organic correlation, under the same popular elected education authority, and within areas large enough to ensure responsible and enlightened administration.

The Conference recalls the support given to Higher Grade Schools under successive Governments, and in view of the success of those schools deprecates all attempts to disparage or discontinue them, and protests against Clause VII. of the Science and Art Directory being used to prevent School Boards from opening new Higher Grade Schools, or from vigorously carrying on such schools where they already exist.

III.—Moved by Mr. GEORGE WHITE, Chairman of the Norwich School Board, seconded by Mr. A. W. HUTTON, M.P.:—

That this Conference of Nonconformists thanks the London School Board for its action in regard to Training College Reform, and rejoices to find that many leading School Boards have concurred in its demand that (1) The State shall establish residential Training Colleges for teachers free from sectarian test or control; (2) That in all existing Training Colleges liberty of conscience shall be granted to the students, and (3) that training of candidates shall be so regulated as to secure an adequate number of trained teachers, earliest admission of the ablest candidates, and a more efficient staff throughout the country.

RITUALISM AND REASON.

OUR dear English folk have many and great merits, but that of "mildness and sweet reasonableness," as Matthew Arnold would translate Paul's adjuration of the Corinthians, is conspicuously lacking to them; indeed it may be said lacking to men in general, yet we have less of it than some others have. Our way of dealing with "Ritualism," all along through these forty years that I have been conversant with the strife, is an illustration of the quite unreasonable violence to which we are prone every now and then; in the meanwhile indifferent to what, when the fit is on, excites us to reckless denunciation and even to breaches of the law.

John Bull is indeed in this respect much as a man, whose garden is overrun with poppies, which take possession and spread, and crowd out other flowers. As a rule, not having much interest in gardening, he pays little attention to the phenomenon; sometimes grumbles a bit and even gives vent occasionally to expressions of disapproval more emphatic than polite. At other times, he observes that after all the poppy is a fine flower and that its blaze of colour is more agreeable to the eye than mignonette and like meek and leafy plants. But some day he is annoyed by an unusual display of scarlet, suddenly gets alarmed lest he should have a garden all of poppies, takes stick in hand and goes out to beat and break them, till he is tired: then calms down and lets them grow as before. That the flower is there only because of the root, and that till he gets rid of the root; it doesn't matter whether the flowers are few or many, is what he doesn't stay to reflect on. The outward and visible sign is what arouses his ire, and on the sign he spends his violence. Now Ritualism is just the poppy flower; it's pretty enough, very splendid when in quantity and of fine quality—I have seen fields of poppies whose fascination I can never forget—but it is really of no consequence, assuredly does not justify irreverence and reviling and riot. Banners and processions and the sweet smoke of incense and garments of many colours, and bendings of the knee and bowings of the head—what do they matter?—nay, if they are helpful to some whose everyday surroundings are mean and coarse, and evil-smelling, who dare forbid them? To talk of "childishness," and "ecclesiastical millinery," and "mummery," and so forth, is utterly inconsistent with respect for Holy Scripture, or for antiquity, or for the wisest and best men of all ages. The worship which Jesus attended in the Temple was certainly "Ritualistic"; and if the first Christians had no rites and ceremonies it was due to the circumstances in which they were placed; did not one of them tell of the glory of heaven as the most gorgeous ritual ever imagined. Writing as a young man imbued with Evangelical prejudices, Ruskin said that it might be "more than questioned whether the majesty of the Church's worship had ever been the source of any increase of real piety"; but reviewing the sentence with the added experience of thirty years, he made the wise correction "questioned? yes, and even angrily denied; but it will never be by entirely humble and thoughtful persons"; for no humble person will pass sweeping condemnation on what men better and wiser than himself have

approved and practised; and the thoughtful person will hesitate long before he ventures to pronounce useless what has been so universally used.

The fact is, that what St. Paul says of the Jewish rite of circumcision is true of all rites and ceremonies; we may paraphrase his words, "neither ritual avails anything nor the avoidance of ritual, but worship in spirit and in truth"; and this worship is not excluded from Jerusalem because it is not confined there; it may be as real—I say that which I know—beneath the dome of St. Peter's, amid lights and incense and music and all the pomp of a Pontifical Mass, as in the Highland Kirk: the soul may lift itself to God by the ill-rhymed Psalm sung without accompaniment and out of time and tune, or on the stupendous glories of the music of Beethoven or Bach.

And all sensible Ritualists, Roman or Anglican, are quite agreed on this. To all ritual is an adjunct, not a condition of worship. The Mass said at a deal chest of drawers in a humble bed-room, two candles, stuck in two bottles for want of candlesticks, being the only decoration, is, every Roman Catholic believes, the very same in the sight of God, as that celebrated by the Pope on day of stateliest ceremonial. No Ritualist pretends that the things for whose sake he defies prelate and people are anything more than symbols—it is just because they are symbols to him that he makes a conscience of holding by them.

And it is just because they are symbols that we are justified in making a grave matter of their use in the National Church, of which we are all in a sense members, and for the government of which Parliament and the nation is responsible. What all earnest and intelligent Ritualists seek is to inculcate, by appeal to the senses, the doctrines which they teach less effectively by sermon and catechism. And these doctrines are, we maintain, false, unreasonable, dangerous to liberty, to be resisted by all who have the welfare of mankind and of the Church of God at heart.

What are these doctrines? This mainly, that conditionally on the due performance of certain outward acts the Almighty has engaged Himself to co-operate and produce effects wholly beyond the power of the agent or of any creature—e.g., that by pouring water on a babe, and at the same time pronouncing a certain form of words, a spiritual change takes place in the unconscious subject, the sin inherited from his parents is taken away, Divine grace is bestowed upon him, and he becomes a child of God. Baptism, according to this view, divides mankind into two categories, further removed from one another as respects God and the soul than black men and white are as respects physical conditions. This act can validly, though not lawfully, be performed by any one, even by a woman or a heretic; but the other so-called sacraments require, for the most part, a distinct class of men for their performance—a class again distinguished in power and privilege from the ordinary baptised just as they are from the unbaptised. To these men it belongs to produce a mysterious change in the bread and wine of the communion, and to pronounce absolution of sins to the penitent; and to a special class of them it appertains to confer these powers upon others in turn.

Now these are claims which it is impossible to prove false, for no test can be directly applied to them. A man tells me that at his summons, Jesus Christ, the God-man, becomes present where the senses perceive only bread and wine. Perhaps so. Anything is possible which does not involve contradiction in terms, but how does he prove that it is so? More presumptuous than Glendower, the priest assures that he can call God down from heaven, but with the rationalist Hotspur we reply:

Why, so can I, or so can any man.
But does He come when you do call for Him?

What tittle of evidence is there that the alleged effects of these signs do take place? Nay, there is evidence to the contrary, as I have written elsewhere and I cannot improve upon it.*

We ask for evidence of the reality of the pretensions made for the priesthood and the sacraments. We take two schools of a hundred boys: one is a Church school, and every boy has by baptism been regenerated or born again, he has been made "a member of Christ, a child of God, and an inheritor of the kingdom of heaven"; he has been "grafted into the Church, his faith confirmed and grace increased," as the 27th Article has it; the other is a Quaker school, and the poor boys remain under all the guilt and penalties of the sin which they are said to inherit from their parents. The supposed spiritual difference is enormous. *What will the real difference be?* Dare anyone pretend that the Quaker boys will be less moral and religious, less diligent and kindly, than the Church boys? The difference is asserted, but not only is no evidence adduced in support of it, but the evidence is abundant and of daily observation in the opposite direction. Baptised children are nowise superior to unbaptised, and a religious service which is founded on the assumption of such a superiority is not "a reasonable service."

Or again, take the first hundred priests you meet with; they are said to have received in ordination graces and powers above all other men: compare them with a hundred dissenting ministers, whose ordination has been merely a solemn reception into the ministry of religion, and who only by their profession are distinguished from laymen. Will it be possible to discover by observation the superiority which those episcopally ordained are supposed to be possessed of? They will probably, in this country, having had more advantages, be as whole better educated, better behaved, have more of worldly accomplishments; will they as assuredly be more devout, more devoted, more spiritual, as with assurance the claim of supernatural powers is urged on their behalf?

We may follow out the same experiment with all the alleged sacraments, and shall find everywhere the same result. One hundred couples whose marriage was blessed by the Church, will they be found more loving and faithful than a hundred married in dissenting chapels? One hundred communicants of bread and wine which a priest has consecrated, will they be better men and women than a hundred who go to communion, taking the bread and wine at the hands of their minister, as mere symbols of loyalty to Christ and love of the brethren?

* *The Mill Hill Pulpit*, October, 1898.

No, we can discern no difference, and we defy anyone to point it out. The statistics of crime, of drunkenness, of illegitimacy, the statistics of charities, of philanthropy, of missions—all point to the same conclusion—namely, that there is no moral or spiritual advantage to any body of men arising from the ordinances of their religion. Quakers are not the worse for having no sacraments. Romanists are not the better for seven. "It is the spirit that quickeneth: the flesh profiteth nothing."

If we were to force the evidence of statistics, we might indeed urge that where there is more faith in sacraments, there is less of ordinary morality and common-place good works; but probably the true explanation is rather that ceremonial religion appeals more effectively to ignorant and undisciplined natures, and therefore sacramental churches have larger numbers of this kind in their communion. It is to their credit this; but if sacraments are a reality we should expect that they would manifest their power in the ordinary partaker of them, distinguishing him in virtue and devotion above his fellow in similar circumstances, who has no such advantage. Is such the case? Does anyone expect that of two judges the Catholic will be more just than the Wesleyan; of two tradesmen that the Churchman will be more honest than the Quaker?

To us, who answer with a confident "No!" the conclusion is irresistible that these sacraments are signs only, useful to quicken memory and stir the affections, but in themselves merely Ritual.

So we are driven to the conclusion, the facts of daily observation compelling us, that this Ritualism is a sham, a delusion, a pretence so far as the movement goes beyond what the name itself implies. Ritual is indispensable, and the amount of it is much a question of individual temperament and varying conditions, but sacramentalism, that which is behind, and which the best of Ritualists seek to bring to the fore, that it is our duty to combat as a superstition and a fraud. These are hard words, too hard some will think them, but there can be no compromise between the true and false, the word of God and human pretence. If the priesthood is a reality, it is of infinite importance to every soul of man, for by the priest man approaches his Creator: if the priesthood is nothing, then is it harmful and evil, for by the priest man's access to God is hindered. With all respect for sincere and good ministers of religion—Roman, Anglican, Baptist, or any other—for the priest as such we can have none. We deplore his infatuation, we oppose his claims, we wish him and his the freedom that comes of truth.

CHARLES HARGROVE.

THAT sympathy with the external disadvantages of others is due from us will be at once admitted; but there is not less due to their moral disadvantages.

—B. Dockray.

TO CORRESPONDENTS.—Letters, &c. received from the following:—C. M. C.; E. C.; A. C. J.; A. A. L.; A. L.; H. E. P. (too late for this week); H. D. R.; A. A. S.; M. D. S.; F. T.; H. T.; J. T.; N. M. T.; G. W. R. W.; L. W.; M. L. Y.

LITERATURE.

THE SOUL OF A PEOPLE.*

IN this fascinating book Mr. Fielding records the results of a careful and sympathetic study of life among the Burmese. Mr. Fielding belongs to the English Civil Service; he has resided long in Burmah, and he has endeavoured to understand the people among whom his lot was cast. He has seen the country pass from its native rulers under British control (there are some significant remarks about the process, pp. 95, 254, and a vindication of the character of the unfortunate King Theebaw, which deserve attention). He has lived on the frontiers, among the villages, in the forest. He has seen fighting, though he has not fought; he has been accustomed to face danger, he has the practical sense of the trained British administrator, he loves sport and adventure. But more than all, he has sought to realise the thoughts of the people whom he was sent to govern. He has made friends with rich and poor, he has learned their inner thoughts in intimate and unreserved intercourse, he plainly possesses in a rare degree the power of winning the confidence of others. And he had not pursued this way of research very far before he discovered that the whole life of the Burman, his way of looking at things, his ideals of conduct, his aims and motives, are profoundly influenced by his religion. So he desired to comprehend the true nature of Buddhism and its influence, and this book sets down his interpretation of the religion and his estimate of its effect. It is not always the Buddhism of the sacred texts. It is the Buddhism in which the Burmese find the secret of their life. Here are their feelings on all kinds of subjects relating to their social practice, their homes, their personal habits. War, government, crime, women, divorce, drink, these and many other subjects are described from the Burmese point of view, with a freshness of impression and a vividness of insight that make this volume unique in our experience. The interest is twofold. There is the portrayal of the Burman's inner thought; and there is the impression produced on Mr. Fielding's own mind as he slowly absorbed the ethical meaning of what he saw:—

For I have thought that what stirs the heart of man is his religion, whether he calls it religion or not. That which makes the heart beat and the breath come quicker, love and hate, joy and sorrow,—that has been to me as worthy of record as his thoughts of a future life. The thoughts that come into the mind of the ploughman while he leads his teams afield in the golden glory of the dawn; the dreams that swell and move in the heart of the woman when she knows the great mystery of a new life; whither the dying man's hopes and fears are led,—these have seemed to me the religion of the people as well as doctrines of the unknown. For are not these, too, of the very soul of the people?

Throughout the book, of course, runs an implied contrast. The writer always has in the background of his mind what he supposes to be Christianity. In discussing the Burman attitude towards government, for instance, the alternatives presented are the Buddhist individualism, its imperative doctrine of personal respon-

sibility, the absence of any hierarchy claiming control—and Western ecclesiastics grasping at secular power, and enforcing authority through priest and bishop, and "so on up to the Almighty Himself." But of the social conception of a "Kingdom of Heaven," of the desire to co-ordinate government and trade and all the great intellectual and moral forces of humanity under common aims of righteousness, the author has evidently never dreamed. So, again, with his apprehension of the real meaning of Buddhism. The secret of the Burman's life, he tells us, is that he believes "the world is governed by eternal laws, that have never changed, that will never change, that are founded on absolute righteousness." This is strangely set over against the Englishman's belief "in a personal God, altering laws and changing moralities according to His will." This contrast is most highly developed in the striking chapter on "Prayer." The use of the term "God" in this exposition from the Buddhist side is open to serious challenge, but it is no doubt true that the core of his faith lies in the conviction that the world is ruled by everlasting unchangeable laws of righteousness. With this conception Mr. Fielding is fascinated. The pity of it is that he should suppose it incompatible with Christianity. Here is his version of the Western faith:—

We believe, really, that we know a great deal better than God what is good, not only for us but for others; we do not believe His will is always righteous—not at all; God has wrath to be deprecated; He has mercy to be aroused; He has partiality to be turned towards us, and hence our prayers.

With the attitude of adoration, the longing for harmony with the Divine will, the impulses of wonder, gratitude, reverence, love, our author has apparently no acquaintance; they do not enter into his conception of worship, or belong to his view of Christianity. Verily it is to be wished that a spirit so sincere, so strong and tender, as this book reveals, may learn that there are other forms of Christian faith and life besides that of the Prayer-Book of the English Church.

We must not linger over a volume so full of suggestive observation, of profound feeling, and delicate charm of style. In the chapter on "Drink" Mr. Fielding puts his finger on one of the grievous sores of British rule. Under the head of "manners" he describes the personal effects of a religion of self-culture. He discourses of the way in which Buddhism sustains the dying; and he tells of the singular belief—not yet extinct—that the souls of the departed are re-incarnated again in children, who can in their early years recall the details of their previous existence, remember unpaid debts, or identify curiously patterned silks. Many such he has himself known: the stories are full of pathos; they reveal a phase of life bewilderingly strange, but full of interest, for these tales are not cunningly fabricated, they are transcripts from life. The inexpressible charm of the Far East, its gaiety and languor, its childlikeness and its penetrating thought, its wealth of tropic beauties and its mysteries of interior sorrow,—these are portrayed in this book. Would that the Englishman who rules Burmah may understand the delineation. He ought at least to try.

In a little volume of ninety-nine pages

* By H. Fielding. London: Richard Bentley and Son. 1898. 14s.

Mr. Herbert Baynes essays to set forth "Ideals of the East." They are the Ethical Ideal of the Buddha; the metaphysical ideal, in the Chinese sage Lao-tze, and the ancient creation hymn of the "Rig Veda"; the theosophical ideal of the "Divine Lay," and the Upanishads; and various forms of the religious ideal, Zoroastrian, Mohammedan, Jewish, and Christian. The little essays are necessarily very slight: in some cases they are only brief introductions to metrical versions of passages from the different sacred books of the several religions. The writer's aim is excellent; his spirit is earnest and appreciative. But it is difficult to know for whom the book is designed. The advanced student will not need it, and the novice will find grave stumbling-blocks in the complicated system of transliteration which make familiar names almost unrecognisable. In these matters simplicity is preferable to science.

J. ESTLIN CARPENTER.

FOOTSTEPS IN HUMAN PROGRESS.†

THIS little book, as Mr. Samuelson tells us in his Introduction, is intended to be a supplement to "The Civilisation of Our Day," a composite work, edited by our author, dealing with the present state of civilisation, and comprising essays on various phases of the subject by well-known experts. Criticism directed against that earlier volume spoke of it as "too materialistic, or, at least, that it did not show how the progress which it records has made mankind any better or ministered to the spiritual welfare of the race." The present small volume is written to meet this objection. It takes the form of letters to the Rev. John Sephton, M.A., late Principal of the Liverpool Institute. These letters deal shortly with the history and present condition of agriculture, commerce, science, education, and religion. There is nothing dry or dull about the treatment of these subjects, as might easily have been the case, seeing that only a few pages can be devoted to each topic. On the contrary, the sketches are full of life and interest, especially the earlier and more secular ones. It would, however, be to miss the inner motive of the book if it were regarded simply as a series of clever little sketches of various forms of human activity and thought from agriculture to religion. Its aim, if I understand it rightly, is to show that our present complex civilisation is the result of God's will, and that in the history of agriculture and commerce as well as in the history of religion you may find the Universal Spirit leading men, often unconsciously, to higher issues than any at which they aimed. Mr. Samuelson points pertinently to the strange fact "that the phrase 'Thy will be done' is never uttered with such sincerity and depth of feeling as when the exclamation is made by one who has been visited with some great affliction or misfortune, as though it were then especially that the will of the Almighty is most clearly pronounced." He protests against this gloomy thought of God as though He willed the unhappy accidents, but did not will the natural developments, the successes and victories of life. "So I glanced

at a few human occupations of different kinds," he goes on, "and all seemed to lead in the same direction, slowly but surely towards a far distant goal designed and prepared for the human race by a higher intelligence."

That is no doubt the right way to treat materialism; the religious teacher who ignores so-called secular history and so-called secular employments as though they were outside his field, is playing into the hands of materialism. It was as a protest against the irreligious separation between spiritual and material that the poet and mystic William Blake uttered that strange saying "Even our digestion is governed by angels." The separation between sacred and secular, between God and Nature, between the miraculous and the ordinary, is a separation that in the long run is fatal to religion. Aubrey Moore in a "Lux Mundi" Essay has some striking words on this tendency. "The proposed division of territory," he says, "which science offers to religion is unfair to start with. 'Give us the knowable, and you shall have the rest, which is far the larger half,' sounds like a liberal offer until we remember that every advance in knowledge transfers something from the side of the unknown to the side of the known in violation of the original agreement." Every triumph of science on this theory limits the area on which faith can live. Faith is a barbarian Red Indian, driven from place to place and threatened with extinction by the encroaching white man. We get thus the paradox "that the more we know of God's working the less proof we have that He exists." The underlying motive of Mr. Samuelson's book is that God's working is to be found in the knowable and the common as fully as in the unknowable and extraordinary. It is a great theme, perhaps the greatest which a religious teacher can undertake, to interpret the secular in terms of the divine, to find God in everything, to see mystery in common things, a supreme mind and goodwill revealing itself in human activity and thought.

The besetting danger of such a task to those of us who believe in "free will" is the merging of the human in the divine. There are some of us—perhaps we are old-fashioned, certainly we are insular—who, while repudiating the divisions into secular and sacred, God and Nature, miraculous and ordinary, still cling to one division—that between God and man. We do not feel that human history is exactly what God meant that it should be, or that the present condition of society is in every respect intended by God. Man has some power, however little, we think, of advancing or retarding progress; he is not a passive instrument in the hands of God, so that his vices accomplish God's will just as fully as his virtues. Mr. Samuelson does not go quite so far as this, but he leans to the fashionable necessarian theory when he says "The ends of Providence are being served by every man and woman who follows an honourable calling, and who, thereby, ministers to the happiness and progress of mankind. Nor does it matter whether, in so doing, human beings are actuated consciously by such a motive, or whether they are impelled by natural instincts or by the desire to promote their own material welfare." Now I venture to think it does matter, and that it makes a considerable difference to the welfare of the

world, whether a man is actuated consciously by the motive of desiring the happiness of others, or whether his desire is simply to promote his own material interests. If the latter is his spirit, his work does not tend to bring human life into harmony with God's will so fully as if his work were animated with love and dominated by a sense of duty. This thought is eloquently expressed in Mr. Stopford Brooke's new volume of sermons, "The Gospel of Joy." "If you have only attended to your own business or knowledge, if your ambition or success has been all in all to you, you cannot have done anything for sorrow-laden humanity. *Selfishness never helped one human being a single step upon his way*: nay, its certain result is to beat back or to maim some of our fellow-men."

This book is a witness to the broad-mindedness of the Rev. John Sephton in allowing such uncompromising anti-Trinitarian opinions as are expressed now and then to be addressed and dedicated to him, and it is also a witness to the earnestness and sincerity of Mr. Samuelson. If we are on bad terms with the orthodox we may enjoy dwelling on points of difference, but when, like Mr. Samuelson, we are on terms of close friendship, we are inclined to minimise differences and whittle away distinctions. This is not the case, however, in the book before us: it is to the honour of the writer that he does not sacrifice his opinions to his friendship, and of the receiver of the letters that he does not sacrifice his friendship to his opinions.

HENRY GOW.

ARTICLES IN THE REVIEWS.

THE Tsar's proposal for a Conference on the subject of armaments naturally holds a first place in this month's Reviews. In the *Nineteenth Century* the matter is discussed by Colonel Sir George Sydenham Clarke and Dr. Guinness Rogers, and in the *Contemporary* by Dr. E. J. Dillon, who subjects the proposal to an exhaustive examination in its bearings on the policy of Russia and this country, and gives a most interesting account of M. Bliokh's book, "The Future War," which is said to have largely influenced the Tsar in taking up his present attitude. In the view of this writer, as quoted by Dr. Dillon, "Military force is still regarded as the only guarantee of national existence and the sole sanction of social laws and political institutions; but war itself is treated as an anomaly and feared as a disaster. For the relations of nation to nation have become countless in every walk of life, among all classes of society, and a disturbance of the social, commercial, or agricultural equilibrium of one country immediately produces a corresponding breakdown in other lands. Modern culture has made all men brothers and partners to such a degree that no one nation can strike a blow at another without seriously injuring itself. The solving of such misunderstandings as still arise among peoples by means of military force is consequently an anachronism, favoured only by human passions and tolerated only by human ignorance, and is bound to disappear as soon as the one are permanently assuaged and the other is once for all dispelled."

Church matters also take a prominent place. In the *Contemporary* Bishop Barry writes with wise moderation on the sub-

* London: Swan Sonnenschein and Co. 1898. 5s.

† "Footsteps in Human Progress." By James Samuelson. (Sonnenschein and Co. 2s. 6d.)

ject of Ritualism, while dealing decisively with the dangers of compulsory confession and of the extreme High Church view of the Eucharist as directly opposed to the principle of the Reformation adopted by the Church of England. As to the elaboration of ritual in religious services he says: "Just as there may be in individual behaviour what we call 'ceremoniousness'—an elaboration of manner which carries with it the effect of exaggeration and artificiality—so, I think, it is with over-elaboration of public ceremonial. It attracts attention to the ceremonial itself, instead of leading it on to the spiritual realities which it is designed simply to clothe and symbolise; it exaggerates the importance of minute details, to the loss of the right proportion of idea; it is apt to make our worship too dependent on sensuous aids, and so to overlay the simplicity of true devotion. The subject of confession is also dealt with in the *Nineteenth Century* by the Hon. Mrs. Chapman, who protests as a healthy-minded Church-woman against the morbid dangers involved in the habitual practice, and in the *National Review* by the Rev. H. H. Henson, who, while acknowledging that "there is no sadder and more revolting chapter in Christian history than that which records the development of the confessional," holds that the practice of confession is allowed in the Church of England, only it must not be made compulsory as in the Church of Rome, and the office must be entrusted only to men recognised as fit for a most difficult duty. "An unregulated confessional administered by an untrained clergy on unknown and unrecognised principles is an anomaly, a menace and a scandal; and this is what at present the Church of England provides for her members." In the *Contemporary* Mr. J. H. Round writes further on "Church Defence," in trenchant criticism of Nye's "Popular Story of the Church of England," and Canon Rawnsley describes "Corpus Christi Day at Orvieto." Other interesting articles are Mr. G. F. Parker's tribute to the memory of Thomas Francis Bayard, and Professor J. H. Muirhead's account of the new movement of philosophy in this country, due largely to the influence of the late T. H. Green at Oxford, and his indictment of the present method of election to the University chairs of philosophy. In the *Nineteenth Century* Mr. C. S. Loch's article on "Fallacies about Old Age Pensions" ought not to be overlooked. In the *Westminster* the Rev. Walter Lloyd writes on "Sanitation and Reform," dealing more fully with the subject of Dr. Wallace's theory of vaccination, on which he has recently written in these columns. The most interesting article in the *Fortnightly* is, perhaps, Vamadeo Shastri's on "The Theological Situation in India."

SHORT NOTICES.

The Scourge of God, by J. Bloundelle Burton. This is a stirring story of love and adventure during the persecution of the Protestants of the Cevennes by the Catholics at the close of the seventeenth century, when Louis XIV. ruled France and Mme. de Maintenon ruled Louis XIV. Most of the characters in the story are historical, and they are graphically sketched. The terrible sufferings of the Camisards, their devotion to the Protes-

tant cause, the religious enthusiasm with which they go to meet the enemy chanting psalms for war-marches, the suddenness with which they disappear among their mountain fastnesses when they have struck their blow, are vividly described, and afford material for many dramatic and exciting incidents. Although the literary style is occasionally irritating, the book will be read with interest. This vivid picture of a period of religious turmoil now almost forgotten, illustrates once more the sad fact that, when one faith persecutes and another faith resists persecution, both are liable to forget the gospel of peace they are fighting for, and to go back to the 'eye for an eye,' and 'a tooth for a tooth' of the law. (James Clarke and Co. 6s.)

Ethical Songs. A collection of 292 songs, "Of the Inner Life, of the Social Life, and of Nature," compiled and edited for the Union of Ethical Societies, by Messrs. Stanton Coit and Gustav Spiller. Second, enlarged edition. This is an interesting collection, but it would be more interesting if the names of authors had been appended to the songs. There is an index of authors, but it is troublesome to have to look down the whole list to find the author of a particular piece. Samuel Longfellow's well-known hymn appears with the altered first line:—

One holy church of man appears.

After which one has a curious feeling in reading the second verse:—

From oldest time, on farthest shores,
Beneath the pine or palm,
One unseen presence she adores
With silence or with psalm.

There is also what strikes us as a strangely twisted re-writing of another piece, in "Blessed be all power for ever." Other pieces, however, such as Newman's "Prune thou thy words," our friends are able to print unaltered. (Sonnenschein and Co. 1s. 6d.)

Songs of Faith, Nature and Comradeship, a collection of sixty songs issued by the Co-operative Holiday Association in connection with the National Home Reading Union. Well selected, with the greatest variety in small compass, with well-known hymns for serious moments and the words of part-songs and other pieces for other holiday moods. Canon Rawnsley, Mr. W. Cuthbertson, and Miss E. H. Smith contribute original verses. (To be had from Mr. J. A. Leonard, Colne, Lancs. Twopence.)

MEN are tattooed with their special beliefs like so many South Sea Islanders; but a real human heart, with Divine love in it, beats with the same glow, under all the patterns of all earth's thousand tribes.—O. W. Holmes.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co., Ltd., Homœopathic Chemists, London."

OBITUARY.

MR. EDWARD INGHAM.

WE regret to record the sudden death, on Friday, November 11, of Mr. Edward Ingham, of Oldham. On the evening of that day Mr. Ingham attended a lecture in the schoolroom of the Friends' Meeting House, on "The practice of Vivisection and its attendant evils"; and after the lecture spoke in support of a resolution condemning the practice. Shortly afterwards he was seen to lean over on to his daughter, who was sitting next to him, and in a few moments, without any pain, he quietly passed away. The son of a working engineer, Mr. Ingham was born in 1827, and as an engineer made his way in the world, until he became one of the leading men in Oldham. He was a staunch supporter of the Co-operative movement, and became one of the first members of the Oldham School Board, on which body he served for eighteen years. He also served on the Board of Guardians and the Town Council. He was a Unitarian and an earnest Liberal in politics. The funeral service at the cemetery was conducted by the Rev. A. Farquharson, formerly of Oldham, the Rev. J. A. Pearson being also present.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

"ASSOCIATION SUNDAY."

SIR,—May I be permitted to call the attention of your readers to the collections which will be made in a great many churches on Sunday next, November 20, in aid of the funds of the British and Foreign Unitarian Association? Circulars signed by the President and myself have already been issued to ministers and members of congregations, and I hope the collections will be liberal. In the event of any friend or sympathiser with the work of the Association being unable to be present at the Sunday services, I am sure the minister will be glad to receive contributions and add them to the amount collected; and if there are among your readers other friends not connected with any congregation, I should be glad to receive and acknowledge their contributions, if sent direct to me.

OSWALD NETTLEFOLD, Treasurer.
Essex Hall, Essex-street,
Strand, London, W.C.

A PLEA FOR A PRAYER-BOOK.

SIR,—The paper of the Rev. E. P. Barrow, in your issue of November 12, deals with a subject of great importance—namely, the need for a thoroughly good Unitarian "Prayer-Book." Many of us who were brought up on the unrivalled "Prayer-Book" of the Church of England sadly miss the help to devotion that a beautiful liturgy affords, and lament the dulness and general poverty of life that characterises to a large extent Unitarian worship. It is a serious question, and if our churches wish to move with the age, to attract and not repel, it

is time they gave more attention to this matter than is usually given. Many will agree with me that for purposes of common worship, extempore prayer is for the most part a mistake—that Mr. Barrow is right when he says that “common prayer is the outpouring of the common thought of every heart, and not a monologue giving the thought of one mind, in the hope that it may more or less accord with the thoughts of all.” It is very difficult to attend to, much less really to join in, a continuous extempore prayer. The best form of common worship is a liturgy, where the prayers are broken up by the introduction of musical responses.

I would suggest that the B. and F.U. Association get together a small and very select body to compile a manual such as is needed. They should ransack all available books of devotion, ancient and modern, orthodox and unorthodox, and cull from them the grain, rejecting the chaff. There might be a series of such manuals, published in forms both cheap and handy—one for the Church, containing, say, five or six alternative services; another for the home and private devotion; a third for Sunday-schools. The “Book of Ten Services” is very good as far as it goes, but does not at all fully answer the need in question.

P. E. VIZARD.

THE GENERAL BAPTIST ACADEMY.

SIR,—May I make an appeal, through your columns, to any one of our General Baptist friends who has access to records or minutes, to print a sketch of the history of the General Baptist Academy? or, at least, a list of its tutors, with dates and places indicated? The addition of a calendar of students would, of course, be exceedingly valuable for the history of Nonconformity.

J. EDWIN ODGERS.
Manchester College, Oxford.

MANCHESTER COLLEGE LIBRARY.

SIR,—Knowing that many of your readers take an active interest in this library, may I call attention to one or two of our wants which possibly some friend would supply from un-used shelf or forgotten cupboard.

1. Seven annual reports of the British and Foreign Unitarian Association, as follows:—Seventh (1832); eighteenth (1843); forty-second and forty-third (1867, 1868); forty-fifth and forty-sixth (1870, 1871); fiftieth (1875). The Committee of the B. and F.U.A. who kindly gave a set of the reports some months ago were unable to fill these gaps.

2. The famous “Metaphysical Society” existed twelve years—namely, 1869–1880—the members meeting eight times a year; ninety of the papers then discussed were previously printed and privately issued to members. A set of these valuable papers was presented to this library by the son of a deceased member; there are, however, a few missing which I am anxious to procure. I give the dates and authors for identification.

1869: June 2, Mr. R. H. Hutton; July 14, Dr. W. B. Carpenter; Nov. 17, Professor Huxley; Dec. 15, Mr. W. G. Ward.—1870: June 15, Rev. Jas. Martineau.—1871: June 13, Mr. Hutton; Nov. 21, Professor F. D. Maurice; Dec. 19,

Dean A. P. Stanley.—1875: Mar. 9, Professor W. K. Clifford; Dec. 14, Dr. W. B. Carpenter.—1876: Nov. 14, Professor Croom Robertson; Dec. 12, Mr. J. Fitzjames Stephen.—1877: Mar. 13, Mr. J. F. Stephen.—1880: Jan. 13, Sir Wm. Gull; Feb. 10, Mr. Henry Sidgwick.

To find these is rather a forlorn hope, owing to the accidents of time or carelessness, or the supposed obligations of privacy; but as I have recovered three papers through the courtesy of former members of the Society, I trust that the publicity given to these lines may direct a few of the above to my care.

L. TOULMIN SMITH.

Manchester College, Oxford.

THE CHILDREN'S COLUMN.

A Visit to a Hospital.

I WONDER if any of you children who read this column have ever been into a Children's Hospital? Some little time ago, before the summer was over, I went into one to see a little boy who had been a great sufferer for many months, having to lie on his back almost the whole time. I found him much better and he, with three or four other little boys, was sitting out on the balcony, enjoying the air.

Perhaps you will be surprised to hear that these little fellows were quite jolly, making the best of their trouble instead of grumbling because they were forced to keep still; and I thought it would be good for many children, and grown-up people, too, if they could just take a peep at them; it might make them feel that they should be thankful for their health and strength when they feel inclined to grumble at their lot.

I must tell you how the little one I went to see became ill. He was staying in the country, and one day waded into a pond and got his shoes and stockings very wet. He knew he had done wrong, and so was afraid to tell his mother; and he kept the wet things on all day, so of course he got a terrible cold which was the beginning of his suffering.

If he had had the courage to tell what he had done, the wet things would have been changed and he would have been saved months of sickness. You see how one thing leads to another; so if ever any of you are disobedient, remember it is better to “own up” at once; it is not only braver, and the right thing to do, but it will save yourself and others needless pain and anxiety.

One little fellow has his home at the seaside, but he has been unable to use his legs for two years, so you see he cannot run about on the sands and paddle in the sea as so many of you were doing during the summer. But he is a very bright little fellow who, I think, will make the best of his helplessness, and he certainly helps to cheer up those around him, which we who are better off do not always manage to do even when we get the opportunity.

Another little one had been dropped when he was quite a baby, and his poor little back is not straight, but the doctors are doing their best for him and he helps them in his way by his good spirits.

He was a mischievous boy, for he had managed to get some dust off the balcony rails, with which he had blacked his forehead, nose, cheeks, and chin, to make himself look like a clown. He informed

me that he “did it yesterday and nurse did not mind, she only washed it off.”

It was getting near tea time, and they were to have eggs. Presently the nurse appeared, with the good things on the tray looking very nice and tempting, and I left the little people enjoying their eggs.

As I passed down the stairs I saw many little beds all looking so neat and clean, and although it was a hot day it was very cool in there.

Many of the children were not well enough to get up, and there were some quite tiny babies too. Perhaps you will wonder why I have told you all this. Well, I think that while you are enjoying yourselves you should give a thought sometimes to these poor little sufferers, who would like to be running about and shouting as healthy children should; and when you grow tired of your books and toys, or get too big for them, remember that they will give pleasure to a great many little ones, if you send them to the hospital. Another thing, try not to grumble more than you are quite obliged, when you cannot have this or do that, for very many of you have more and can do more than these little ones. Above all when you have an ache or a pain do not make a terrible fuss, bear it bravely and think how hard it must be for those who have to lie still for months and sometimes for years. If you begin when you are quite little to bear your troubles bravely, you will find when you are men and women that it will be quite easy to bear many things with patience and resignation.

E. K.

THE FALLING LEAF.

WHY fall the Autumn leaves?
At every gusty breath?
Is it that Nature grieves?
Say, Is it death?

Golden and russet brown,
Crimson as roses red,
Why come they fluttering down?
Is Nature dead?

But yesterday it seems
Since in their verdure rare,
As beautiful as dreams,
They danced in air.

Like children in their play
They danced from morn to morn.
Why have they passed away,
Why fallen forlorn?

Not death but life is there!
O soul, look forth serene.
The woods e'en now prepare
Fresh robes of green!

See! On each tip and stem,
On every twig and bough
Spring's leafy diadem
Is budding now.

The power of life within
Casts off each sapless form;
And April's smiles begin
In Winter's storm.

In stress and storm they grow;
In Winter's bitterest strife;
And Autumn's glories show
Not death, but life!

H. W. H.

Ilkley, November, 1898.

NOTHING is so indicative of deepest culture as a tender consideration of the ignorant.—Emerson.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	8
BACK PAGE ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6
Situations Vacant and Wanted, 4d. per line.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, NOVEMBER 19, 1898.

THE GOSPEL OF JOY.

A VOICE that proclaims to us the Gospel of Joy amid the Babel noises of the world is welcome as a great refreshment to all discouraged labourers, and puts new heart into those who look for the coming of the kingdom and long for some more potent demonstration of spiritual truth.

It has been the good fortune of our churches latterly to hear such a voice, east and west, north and south, to receive now and again a visitant who speaks with power, with the glorious impulse of an ardent faith, to rouse to keener joy and a better hope. That Bedford Chapel is no more has been the lasting regret of many who had grown accustomed to live in the strength of the ministry so long exercised there; but the loss of one congregation has been the gain of many, and we cannot be too thankful that it has been possible for Mr. STOPFORD BROOKE, with recovered health, to become the welcome messenger of good tidings to many who are labouring with humbler powers, but with as true and steadfast devotion, in our Free Churches throughout the land.

To many of these friends, to whom the living tones of the preacher have now become familiar, as to that other circle of which Bedford Chapel was the centre, and to a much wider public, it will be good news that Mr. STOPFORD BROOKE has published another volume of sermons,* and with a title so ex-

pressive of the constant burden of his message. A companion and successor to the last volume on "The Old Testament and Modern Life," the New Testament following naturally on the Old, "The Gospel of Joy" needs no preliminary "word of criticism," for it deals not, except in passing, with any legendary narratives or characters, but with the very heart of the religion of JESUS. There are twenty sermons, the first three being Advent sermons on "The Armour of God," describing what is required of the good soldier of JESUS CHRIST, and in the centre of the volume is a sermon on "The Simplicity of Christ," telling, as a poet only can, of the deliverance of one who turned away from the weary arguments and dogmas of the theologian, and passing through the shadows of doubt, came to the Teacher, in whose heart is the word of life.

Like one set free from a gloomy prison, not knowing well where to go, but with faith in coming light and hoping for coming life, he left the prison-mill where he had ground at chaff so long; and rejoicing, and with his heart open and awake, passed through the sweet fields, in the fresh dew of the dawn of a new life, by the running stream and through the whispering corn until he came upon the lake of Galilee—and standing by the waters, his soul lost in prayer, he met with Jesus. "Who art thou," he cried, "whose look is so untroubled?" And he was answered—"I am Jesus of Nazareth and I will give you rest."

From him he learnt that with the childlike heart of love and trust he must enter the kingdom, that, like the prodigal, every wilful child is still loved and the welcome of the FATHER'S house is waiting, and so that he also must love the brethren, and thus enter into the knowledge of the simplest but profoundest truth of all.

He had heard the one universal truth. The deep foundation of spiritual life had been laid within him. He loved, and he knew at last through love. The sun had arisen in his heart. He forgot his thoughts, his torment, his care, and his sins; he forgot himself. God, Man, and Nature filled his heart with love, and in the love was life everlasting. And he heard the lark in his heart singing "Rejoice evermore." And he saw the daisies at his feet, bringing beauty into all places of the earth, and their eyes said, "Be lowly of heart; bear witness everywhere to the simplicity of love; and you will make beauty blossom in human life, and in your own heart, and in the world to come." And over the water, borne by every ripple of the morning, came the voice of Jesus: "Follow, follow me. Take up thy cross and follow. Let not your heart be troubled. Be of good cheer, I have overcome the world."

Other of the sermons are on "The Christian Race," "Of what use is the Battle?" "Rest," "The Day of All Saints," "Easter Day," "The Thirst for God," "The Hallowing of God's Character." In the three last sermons of the volume students of Manchester

College will be glad to recognise words addressed to them at Valedictory Services in the College Chapel, welcoming them into the ministry on the completion of their time of special study. Last of all comes the address on "The Preaching of the Kingdom of God," declaring as the main subject of preaching "the human heart of man and the human heart of God, and their natural relation of love to one another," and vindicating through an exposition of its subjects the dignity and power of the true art of preaching.

Throughout this volume, as in others which have long been cherished possessions, we hear the familiar tones of confident and joyous faith, the passion of a noble idealism, the kindling appeal for truth and righteousness, for trust in the foundation facts of human nature, manifest in the simplicity and the transcending grace of CHRIST; for genuine, brotherly love and the supreme love of God. Growth in knowledge and wisdom, in the faithfulness and strength that must redeem from baseness and conquer sin, in the power to enjoy and to render life more beautiful, in the power to suffer bravely and patiently, and to triumph in the calm assurance of immortal life—such are the high aims constantly set before us with the persuasion of an eloquence strong in its simplicity and directness, and, at the same time, rich in the vivid imagery of a poet's mind.

It is not necessary that we should attempt any fuller description or analysis of the volume, and will only add the two following passages as a further foretaste to our readers of what they will find in these sermons. The first is from the description of the disciple's "Armour of God":—

The true way to meet any evil is to manifest the opposite of it in your life, to shine upon it with the light of righteousness and love. If you wish to weaken and overthrow pride in men, or in your friends, be yourself clothed with humility. If you would destroy a lie, make clear in your whole character the truth which contradicts it. If you wish to do away with injuriousness, let forgiveness glow within you. If you wish to conquer despair in your friend, let incessant hope brighten in your eyes, and be eloquent upon your tongue. Do not denounce, shine forth. March forward, all illumination, being and doing the things of faith and righteousness, hope and joy, of peace and truth. When we can thus shine, the caverns of darkness are filled with light. Then the creatures who live in them are revealed as they are, shapes of infamy and loathing. The world sees them clearly and is horrified. They blink upon the light, dragged out of their holes and corners by it, and fall blind and die. The caverns themselves are rent asunder. The light of our armour shatters their roof; it has seemed to be rock, it is nothing but foul cloud and thickened gloom. God's glory in us pours into the hollow dark, and in days to come the place of monsters is changed into a valley of sweet waters. There the flowers of love and goodness grow, and men and

* "The Gospel of Joy." By Stopford A. Brooke. London; Isbister and Co. 6s.

women walk in peace and joy. This is, then, part of the Christian war. Ye are of the light, walk as children of the light.

Our concluding extract has a special interest and value for those who are devoting their energies to the nurture and maintenance of a strong and effective religious life in the fellowship of Free Churches. It is from the sermon on "The Heart of St. Paul":—

Whatever be the faults of Free Churches, and they are many, their steady effort (both in our own land and abroad) to keep the soul free in spiritual matters, has been their excellence. It lies at the very foundation of their organisation. For its sake they have set aside creeds, formulas, every intellectual proposition which limits or circumscribes the individual outgoings of the soul to God the Father. They have lost in doing this many human advantages, but they have gained the greatest good—the freedom of the soul to love God and Man in its own way, to make its own form of faith and worship for itself. In this they are far nearer to Christ than any Church or sect which is hampered with fixed creeds and rigid ritual; or which threatens loss of salvation to those who will not confess the creeds or accept the ritual—far closer to the central thought of the soul of Jesus; more able, if they only loved more, to do His work in His own way. It is true such Churches have been often betrayed, like Paul, into too intellectual, too argumentative, too controversial a religion; but that will pass as time goes on, when they are less forced to stand on their defence. But the root of the matter is in them, the freedom of the soul to form in love its own worship and its own faith towards God the Father. This was the idea of Jesus; and in carrying it out, He broke loose from the accredited Church and theology of His day, and went to war with them. And this is the great trust committed to our hands; and it calls on all of us to walk worthy of our vocation, to keep the freedom of the soul in obedience to the law of love.

LINES

WRITTEN ON SEEING "GOD IS LOVE"
TRACED ON THE SAND NEAR VENTNOR.

Yes "God is Love," 'twas lightly traced
By some child's careless hand;
The first recoiling wave effaced
Those letters from the sand.

As lightly spoken, they have left
On the light air no trace;
But onward, undetected, drift
Through the dim sea of space.

Where are they now? Their meaning
Where?
Hath sea and sky imbibed
The truth, inestimably rare,
Those letters once inscribed?

O that was in the sky above;
With that the deep's embraced;
The sacred scroll that God is love
Can never be effaced.

'Twas born not in man's troubled brain,
To mortals only given,
The first grand chord of that sweet strain
Was struck by God in heaven.

C. E. PIKE.

NORTHAMPTON: WELCOME TO THE REV. JOHN BYLES.

LAST Sunday the Rev. John Byles, recently Congregational minister of Zion Chapel, Wakefield, and formerly of Ealing, entered on the ministry of the Kettering-road Free Church, at Northampton. In addition to preaching at the morning and evening services, when the first anniversary of the new church was celebrated, Mr. Byles addressed the Sunday-school in the afternoon, and was subsequently welcomed at tea by the teachers.

At the morning service he took for his text the words, "I will bring the blind by a way that they knew not; I will lead them by a path that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them" (Isaiah xlii. 16).

And he asked: Are these statements of the text true? Will God, the great, incomprehensible God, stoop from His greatness and lead each one of us? Is it true as Jesus said "The hairs of your head are all numbered"? Is it true that there is not a child nor an old man or woman, who cannot look up and say "Our Father"? If it is true, it is the very best news one could have, the very Gospel they needed. The only way by which they could find out whether it was true was by their own personal experience, by treading the old path, "O taste and see that the Lord is good!" It was a message of comfort for all. God leads us step by step, day by day, and, critical as some of our actions may be, we cannot see the future result of them. Most would prefer it otherwise, they would like a map of their earthly life, an itinerary of their way in this world, a Baedeker of their journey. But that was not God's way. He "will bring the blind by a way they know not," He "will lead them by paths they have not known." The assurance also held good as to the way a man should work: nothing gave so much strength to any man in any work he had to do as the conviction that it was work that God had put into his hand, and that he was doing that to which God had called him. In the third place, the assurance held good for the great hereafter to which all were hastening, and fourthly, it held good in the inner life of thought and conviction and opinion. In all spheres of life, political life, religious life, there were continually men who were being called to be leaders, called to go forth from traditional opinions and beliefs into that which is to them as yet unknown. Intellectual journeys have to be made, if the man is to be quite honest, from one set of opinions into another set which may seem at first widely different and almost opposite. How great a journey, for instance, did Mr. Gladstone make from that far, far back time, when Macaulay described him as "the rising hope of unbending Toryism" to that more recent time when he was the great and honoured leader of the Liberal party? Or in things religious, how great a journey did John Wesley make from the time when he was a priest ministering at the altars of the Established Church to the time when he became the founder of what is practically a great Nonconformist body? Or another case: How great a journey did Dr. Stopford Brooke make from the time when he ministered at the same altars

to the time that he became a minister of one of the Free Churches. These journeys of the soul cannot be made without pain and suffering, and the more sensitive the man and the higher his conception of duty, oftentimes the greater the suffering and the travail. Often when men are called upon to make these spiritual and intellectual voyages, in many senses literally as well as figuratively, home has to be left, dear friends have to be abandoned, sometimes they turn cold looks upon you, a man's own past, apparently, not really, has to be discredited and traversed; and then the man has to satisfy his conscience, which means himself, that in all these things he is seeking, not notoriety, not self-glorification, but truth, and fidelity to truth, and fidelity to God. John Henry Newman went through just such an experience when he was coming back to England to work, the nature of which he did not fully understand. Pacing the deck he thought of the work he had to do, and he wrote that hymn which is sung to-day—

Lead, kindly Light! amid the encircling
gloom,

Lead Thou me on:

The night is dark, and I am far from home,

Lead Thou me on!

They knew how Frederick Robertson, faithful martyr to truth, went through such an experience, throwing up his curacy at Cheltenham, wrestling with utter spiritual darkness and doubt, and having to go right back to the basic rock "It must be right to do right! Whether there is a God or not a God; whether there is a hereafter or no hereafter, it must be right to do right. It must be better for a man to be true than to be false, to be chaste than to be licentious, to be brave than to be a coward." And so building up from that he came at last into the sunlight and day. Again, Frances Power Cobbe, in utter solitude and in utter darkness of soul, declaring that if God was she would be faithful to Him, and if He was not, she would at least be faithful to herself, and so she was brought up out of the horrible pit and out of the miry clay. Some in the congregation to which he was preaching might have had such experience. They know how terrible it was, how it imperilled a man's peace, how it might imperil his conscience, and relax the fibres of his moral being. In the midst of such dreadful times, and yet times which have in them so much promise and hope, it is a marvellous comfort to a man if he can believe, however dimly, that there is One who "will bring the blind by a way that they knew not," and "will lead them in paths that they have not known." This assurance ought to be the occasion of special comfort for them all in the work to which they and he together, he believed, in the providence of God, were being called. They stood for a religion which is rational, they held to the ultimate judgment seat of reason and their moral sense. John Stuart Mill said, "If they tell me I must believe in an immoral God or go to hell, then to hell I will go!" John Stuart Mill was quite right. In that church they were hampered by no creeds, they were restricted by no dogmatic bonds. God's universe was before them, and they were pledged to follow where the Spirit of God and the Truth of God might lead. They were quite certain that in the days and years to come changes would arise. New knowledge would affect men's ways of thinking of

things—he would not say religious, but in respect of things theological. God has not uttered His last word: He has not said all He has to say: He has more teaching to give to man. The Spirit of Truth will still move in men's hearts, and the Light that enlighteneth every man will still visit men. And in all the changes there would always be this eternal truth, this assurance: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known." But they must be willing to be led, and not like the Romans, have a god "Terminus" to whom to erect temples and statues.

At the evening service Mr. Byles preached from the words: "Philip said unto him, Lord, show us the Father, and it sufficeth us" (John xiv. 8), and dwelt upon that need of the universal heart, truly to know God as the Father. Not Jesus only was revealer of the Father, but Nature and mankind, and he trusted that their Church would do its part in that manifesting of the truth of God.

WELCOME MEETING.

On Tuesday evening a reception was held in the schoolroom to welcome Mr. and Mrs. Byles, followed by a public meeting in the church. The chair was taken by Sir Philip Manfield, and there were also present Lady Manfield, the Mayor of Northampton (Mr. F. Tonsley), the Revs. Dr. Brooke Herford, W. Copeland Bowie, A. Chalmers, J. J. Cooper (Doddridge Church, Northampton), H. J. L. Matson (Victoria-road Church, Northampton), C. S. Larkham (King-street Church, Northampton), Mr. J. Rennie Wilkinson, J.P. (Little Addington), Mr. S. S. Campion, J.P., Dr. A. C. Clifton, Mr. W. Westley, C.C., Mr. and Mrs. W. Hickson, Mr. and Mrs. Henry Green, Mr. James Jackson, Mr. Henry Wooding, Miss Milne, Mr. and Mrs. Percy Preston (Ealing), Mr. J. McDonald (Ealing), Mr. and Mrs. Charles Wicksteed (Kettering), Messrs. Charles Lea, A. Knight, James Trench, J. Gottschalk, J. B. Vokes, A. Campbell, F. J. Crich, S. Hughes, W. Bonner, and others.

The church was well filled, and the proceedings throughout were of the heartiest and most encouraging description.

The meeting having been opened with the singing of George Rawson's hymn "We limit not the truth of God," each verse ending with the refrain—

The Lord hath yet more light and truth
To break forth from His word,

SIR PHILIP MANFIELD said his heart was very full on taking the chair at that meeting. They were met to welcome a friend, and to put before him their confidence, and to assure him also of their fidelity, and first of all their fidelity to the principles Mr. Byles had come to advocate and espouse. There were many in the gathering who did not share the opinions of that Church: Sir Philip did not know why. The two leading principles they had, a belief in the Fatherhood of God and a belief in the Brotherhood of Man, everyone accepted. There they had something in common with every other Church, and from that common ground he hoped Mr. Byles and the Church would extend their influence and their principles. The Chairman pointed out the duty of a congregation to have confidence in their minister, and to support him—not merely coming to church once or twice on Sundays, that was not

support, that was attendance—by the spirit with which they threw themselves into church life and work. Mr. Byles would find that the congregation was not only willing to work, but able to work, and to do good work. One other thing Sir Philip could say of the congregation, no one entered the church who did not feel that he was in the company of brothers and sisters and friends. They prided themselves, perhaps it was a false pride, on being on speaking terms with each other, being on working terms with each other. To go to a place of worship where they professed to be all equal, to be all brothers, and to content oneself with a nod and pass on, was not Christian brotherhood. Without making great professions they tried to be an earnest congregation, and they were very anxious that their cause should succeed. Mr. Byles asked him before he decided to come to Northampton whether there was a field for him, for if there was a field he would be glad to come, but he did not want to take any members from any other congregation, he wanted to strengthen the Nonconformist cause, and to be on good terms with his brother Nonconformist ministers. Sir Philip felt that Mr. Byles's coming would be an important event not only to the church, but, if he mistook not from his past work, to the town as well. Mr. Byles would feel, whilst not neglecting his duties to his congregation, that there is a larger congregation outside entitled to claim all the powers that he can spare and all the time he can give them. Concluding, Sir Philip said, turning to Mr. Byles: I have very much pleasure in welcoming you to our congregation, expressing to you in the name of the congregation their hearty concurrence, and to express the fervent wish that neither you nor we may have any cause to regret the step you have taken. If there is a perfect frankness on both sides and good feeling and principle, I do not see that there can be any reason why this may not be a long and successful ministry to you and to this church. In the name of the congregation, I welcome you cordially and sincerely.

Prayer having been offered by the Rev. C. S. Larkham,

DR. BROOKE HERFORD addressed the meeting. He referred to his visit to Northampton when their beautiful church was opened, and then most heartily welcomed Mr. Byles into the Free Churches, where they held their fellowship open to all who would come amongst them. They did not ask them exactly what they believed: their Brother Byles had never been asked in coming amongst them whether he was a Unitarian. They had got to know that he was a good, earnest, Christian man, that he had thought so freely for himself that he had become a little uncomfortable, and other people about him had become very uncomfortable—some of them, not because they held more clear views of Bible truth and the great truths of the Christian religion, but because they could not open their arms and hands heartily and thoroughly to anyone who did not hold something like the same.

The Rev. W. C. BOWIE said that they heartily welcomed not only Mr. Byles, but Mrs. Byles also. In Mrs. Byles their new minister had an earnest sympathiser with his thought as well as with his work.

The Rev. A. CHALMERS joined in the

welcome, and said that Mr. Byles won his spurs at Wakefield, although he was there only two-and-a-half years. And the scene witnessed at Wakefield the last Sunday he preached showed how much Wakefield had lost by Mr. Byles' removal to Northampton. When Mr. Byles went to Wakefield they soon began to see that a man had come of no ordinary sort. The Pool of Bethesda began to be troubled; not once a year or so—it began to be troubled every Sunday, there was a new Baptism, a healing of the sick, an enlightening of the blind, and somehow it seemed as if in that somnolent city they had got a man who was not to be satisfied, as most of the brethren were, to draw in one almost imperceptible furrow, but that he was determined to make his influence felt. And there was need for it. They had many sore evils in the community at Wakefield, and Mr. Byles soon turned his batteries on the slums. He had given the movement for the abolition of the slums such an impetus that it would go on notwithstanding Mr. Byles' removal. Mrs. Byles, who had written a charming biography of a dog, had all the time been doing good by stealth, and he commended her and her gifted and devoted husband to the friendship and affection of the Northampton congregation.

MR. McDONALD, Deacon of the Ealing Congregational Church, spoke highly of Mr. Byles' work at Ealing, where he was pastor eighteen years, specially mentioning his temperance work and his and Mrs. Byles' work among the children and young people. Mr. Byles' sermonettes to the young people were a feature of his ministry.

THE MAYOR OF NORTHAMPTON, who was warmly applauded, said that it afforded him very great pleasure to be present at that meeting. He felt that he was only doing his duty by being there and welcoming Mr. Byles to Northampton. From previous speakers they had had a very graphic and very interesting account of the splendid record of work Mr. Byles had achieved in other places; and he felt sure that Northampton would have reason to be proud of his coming amongst them. He welcomed Mr. Byles and Mrs. Byles in the name of his fellow-townsmen.

THE REV. JOHN BYLES, who was most heartily received, first thanked Sir Philip for taking the chair, and the friends who had come to offer their congratulations at that meeting. He wanted to tell the meeting also of the very sincere and honest joy which filled his heart, and the heart of his wife, and the hearts of his three sons, that they were at Northampton in their present position. It was about twelve months ago that that church was opened. When his wife read to him the report of the opening, and its constitution and aims and purpose, he said, "That is exactly the sort of church I should like to have!" He and his were in entire agreement with them as regards the principles of liberty and progress on which that church was established, and as regards the spirit and aims and motives by which, as workers, they were inspired. Without saying more, then, about their principles, he wanted to talk straight to the gathering, for he was their pastor now. Two things especially he wanted. First of all he wanted to make that church a family church: he wanted the boys and girls to feel that the place is to them a real home;

he wanted them to feel that they are not forced to church, but that it is a joy to come to church, that there is a place for them, and a message for them, and in the future days, when they scattered, as they will be scattered, over half the globe, in Australia or South Africa, or New Zealand or Canada, to look back upon the days they spent in Kettering-road Church as amongst the very happiest and most inspiring of all their lives. His second object was that that church should be a popular church: he did not mean by popular, fashionable, but a church of the people and for the people. He was thankful that he had been to Wakefield. For one thing he had learned to know the people better, the hard-handed sons and daughters of toil; he had learned to know them better, to love them better; he had learned to put great hopes in the people. It seemed to him that if they wanted true gentle-folk, men and women of delicate instincts, quick to think of others, and to be courteous and considerate and thoughtful, they found them no where more than among the great masses of the people. They only want leaders self-restrained, leaders just and true; and there is nothing that the democracy of England, God helping them and Christ leading them, may not accomplish for this England all loved so well. He had learned, too, that the heart of the people was stirred by the simple teaching of the Fatherhood of God and the Brotherhood of Man, the message which the Great Teacher himself proclaimed on the hills of Galilee and in the streets of Capernaum, and it was said of him "the common people heard him gladly." If they had the same affection for the truth of their message, then their brothers and sisters round about them also would "hear them gladly." But then the message must be given lovingly, earnestly, enthusiastically, as if they meant it. All this was not simply the work of the minister, it was the work of the congregation. He wanted all their neighbours to feel that, however low, however humble, in that church they are certain of a welcome. Mrs. Byles and himself felt it an exceeding pleasure, as well as a duty, to come to Northampton; and now they asked for the support of the congregation, by their prayers, and their labours and efforts, and, above all, by the purity of their characters and the integrity of their lives.

The Rev. H. J. L. MATSON added a few words of welcome, on behalf of his fellow-ministers and some of the Free Churches of the town; and the meeting ended with a benediction pronounced by the Rev. John Byles.

We are wrong always, when we think too much
Of what we think or are; albeit our thoughts
Be verily bitter as self-sacrifice,
We're no less selfish. If we sleep on rocks
Or roses, sleeping past the hour of noon
We're lazy. —Aurora Leigh.

THE chief cause why we are apt to defer a determination too long is that we are unwilling by our determination to put an end to the power of choice, which seems to us, though fallaciously, to comprehend more than is obtained by either alternative. We forget that to delay to decide often comes to be in effect a decision without choice.—B. Dockray.

THE PROBLEM OF POVERTY.

BY THE REV. WILLIAM T. PHELAN.*

PROFESSOR EDWARD CUMMINGS, of Harvard University, Frederick H. Wines, Editor of the *Charities Review*, Washington Gladden, Josiah Strong, and Professor Francis G. Peabody have each of late raised a warning voice against the demoralising effect upon the poor of indiscriminate charity. You do not hear one of these gentlemen speaking a word against charity as such. It is against charity as it is rather than as it ought to be. It is against its irrational, bungling, sentimental, shortsighted methods that they protest. "The very first essential in a modern charity worker is the capacity of discrimination," says Professor Peabody. "The new charity deals with not less than three entirely distinct problems: first, the problem of the 'can't-works,'—the disabled, the aged, and the sick, who should receive from their town all gentle consideration; there is, second, the problem of the 'out-of-works,'—the temporarily unemployed, for whom work should be found; and then there is, third, the further problem of the 'don't-want-to-works,'—the professionally idle, the vagrants, the drifting scum of our social life. Indiscriminate dealing with radically distinct types is the peculiar curse of institutional charity. Into the midst of the unfortunate and feeble folk, who should be properly cared for by a Christian city, are imported in great numbers cases which are simply pestilential in their influence. Thus our almshouses and temporary homes are no longer the refuge of those unfortunates who have suffered from the storm of life and need a quiet harbour. Into these same harbours there now drifts a mass of social wreckage, dangerous fragments of abandoned lives, depraved in themselves and demoralising in their influence. Nothing is more demoralising to the struggling poor than the success of the indolent or vicious. Your city poor-relief wagon or your Christmas turkey goes to a home of degraded life, and twenty heads are looking out from surrounding lodgings, and thinking if our husbands were only drunkards, or if the town were only overrun by our brood of begging children, then the city, or the tender-hearted missionary, or the dear good up-town lady, would make life easy for us. One thinks with terror of the way in which such misdirected charity tends to weaken the beautiful heroism which still prevails in thousands of humble homes that would welcome hunger rather than beggary, where poverty dwells with independence and is happy in self-respect."

It is quite apparent to all that these strictures upon our system of charity are really in the interest of charity, as it ought to be. We have an illustration right at home of a good deal of sentimental nonsense that gets connected with this good work. We have multiplied agencies until we have disgusted a good many benevolent people. A gentleman who ought to know tells me there are eighty benevolent agencies, big and little, in this city. That is too many by half, and enough to starve all out of existence. Some benevolent people with leisure on their hands make it their business to drum up recruits for the charity agencies during the fine winter days. With very rare

* From a sermon in the *Christian Register* of Aug. 18.

exceptions urging charity upon the poor is a very demoralising service. Of your personal friendship, wise counsel and good cheer, you can never give too much. They really need you, whether they know it or not, more than they need your dole of charity. But a small part of the ills of life is due to poverty: much more is due to ignorance, disease, mental and moral defects, degrading vices, and are incurable by gifts of money or its equivalent.

The defects incidental to charity cannot blind and bewilder us as to the worth and transcendent importance of the reality itself. Charity is here because it ought to be. It has a Divine mission for the race. The chief concern is, How shall it go on? Shall it help or hinder social warfare? It is quite evident that charity needs to change its base of operations to meet the needs of our times. Indeed, it is a legitimate and necessary part of charity to relieve the physical necessities of the poor; but, if that is all you do for them, it is doubtful whether you have not done them harm rather than good. You need to develop one's faculty, and show him what capacity and thrift are. The most effective charity opens the way by which a man can help himself to emerge out of indolence and vice. "Every time a man meets a want by his own exertion he is strengthened: every time you meet his want for him he is weakened. So all the robust virtues retire when charity takes his case in hand. Forethought and prudence, industry and thrift, shrink and shrivel when free coals, free soup, and free clothing are hurled at him." Our wise philanthropists are teaching us to concentrate our resources, to eliminate superfluous agencies which open a smooth path to the professional beggars, and then call to this ministry of benevolence only such people as have the capacity to discriminate worth from worthlessness, a heart of love to feel for those in distress, and a courage to do the thing that ought to be done, however hard.

Modern charity is just now teaching us to abandon the old, short-sighted, hand-to-mouth methods of relief; and by working on longer lines and through more rational methods we shall be able to do vastly more real service for the poor of our people. And so it is turning its resources and agencies into schools of instruction, especially in behalf of children and youth. Probably half the most pitiable poverty we have to encounter and relieve has its source in ignorance and incapacity, coupled with vice. Modern charity begins to recognise this, and is opening industrial schools in all our cities, and thus is opening the way for the new generation to bread-winning, and so to thrift and independence. The new charity does not dream that it is going to rid the world of poverty. Poverty is here not by our consent. It is here providentially, here for the world's good; and we shall not circumvent the Almighty by any of our brilliant schemes. Philanthropy seeks only to reduce it to a minimum, to eliminate its horrid, hopeless, depraved aspects. This it can do, this it ought to do; and, unless Christianity is a failure, it will be accomplished, only give it time enough. Somebody asked C. A. Bartol recently if he considered Christianity a failure. He replied, "It hasn't been tried yet." We are on the way to it, I trust. When we arrive there, we shall have a new earth, wherein dwelleth righteousness.

PROVINCIAL LETTER.

NORTH AND EAST LANCASHIRE.

THE busy season has fairly begun; and a provincial letter might well be filled up with details of evening meetings, classes, lectures, &c., which, during the next few months, will endeavour to translate some of our faith into works. Probably none of the congregations in this district will content themselves with only the Sunday services, though some, for want of accommodation and appliances, have to contend against difficulties from which others are free. All these things, however, I leave to the imagination of your readers, who can, doubtless, fill up the blank from their knowledge of what is—or ought to be—going on in their own chapel and Sunday-school.

Since I last reported on this district, most of the vacant pastorates which then existed have been filled up, to the great advantage of the several congregations. So far as I know, the members of these congregations have kept well together during the time when they have been without a leader; but one is always glad to hear that such a critical period is at an end. Those of us who have been some time settled in the district gladly welcome amongst us these new comrades, and hope much from their co-operation. At Padiham the Rev. J. H. Wicksteed begins a ministry, which, we trust, will add new distinction to a twice-honoured name. The Rev. W. H. Burgess, at Accrington, will find scope for all the experience he has gained by his work in the Manchester district. The Rev. J. Shaw has settled at Newchurch, where he will have a fine opportunity for an earnest and useful ministry. Coming nearer home (I write from the southern frontier of the district, within sight of Manchester), I can express the satisfaction of all friends of the cause at Leigh that it is now under the tried and trusted leadership of the Rev. A. H. Dolphin, and that after long continued storm there is

Calm and deep peace on yon high wold.

It is with equal satisfaction that I report the renewal of congregational life at Chesham, near Bury, where the Rev. J. M. Bass has recently settled. There has been no minister here for several years, owing to a variety of circumstances; but large and flourishing day and Sunday-schools have been kept up during the whole time, till now, by the hearty co-operation of the Bank-street congregation and the local Association, it has been found possible to appoint a minister once more. The Chesham congregation and their new minister have no easy task before them, but they seem resolved to unite and meet their difficulties with a spirit which should ensure success. At Bolton the abundant energy of minister and people finds so much work that additional help is needed, and the Rev. N. Anderton is now the colleague of the Rev. C. J. Street. So the empty places are filled up, and the work passed on from hand to hand. May present and impending vacancies be ended in as satisfactory a way as these that I have mentioned.

Since I have been turning over in my mind what I would say in this Provincial letter, and often before, I have been forced to realise how very isolated our congregations are, even in a district where we are more numerous than in others that might be

named. No doubt we are near enough to make exchange of pulpits, for a day or half a day, much more frequent than perhaps it is in the southern and western districts. At our annual meetings representatives from many neighbouring congregations are usually present, and a large Committee like that of the N. and E. Lancashire Unitarian Mission affords a welcome opportunity for ministers and laymen to meet and learn something of each other's work. But, nevertheless, we are very much isolated, and for the most part we know very little of what is being done in other congregations than our own. Some might be inclined to say that we know little and care less. That is probably too hard; but still I think there is a tendency for congregations to get so wrapped up in their own affairs as to forget the welfare of their neighbours. There is certainly no danger of their erring in the opposite direction, by taking more interest in other people's business than in their own. But I wish I could see some way by which it might be more forcibly brought home to all our congregations that they belong to each other, and that the duty of the strong to help the weak applies quite as much to congregations as to individuals. It is not so much that such support is withheld on a special emergency, if an appeal is made; for I believe it is always possible to touch the sympathy of our congregations for a deserving object. It is rather that there is not a *permanent* sense of fellowship amongst the congregations, a feeling that their responsibility extends beyond their own walls. It goes without saying that the first duty of a congregation is to maintain its own devotional and practical religious life, spiritually by unselfish zeal, and materially by paying its way; but too often there is an inclination to go no further—if so far. There are, probably, not a few whose main idea as members of a congregation is "to support their own place," and who do not seem to realise at all that the members of other congregations—merely as such—have any claim on their sympathy or attention. Of course a congregation which can only just pay its way cannot be sending financial help to all its neighbours, and it is not this that is chiefly wanted. What is wanted is a greater breadth of view in the minds of many of our people, a sympathetic imagination which will enable them to realise that they are only one congregation out of many, that the religion which they hold and value they share with others who also hold and value it. If it is good for the individual to be one of a congregation, so that in his own religious life he is helped and strengthened by the companionship and sympathy of many friends, whom, in return, he can help and strengthen, so it is good for a congregation to feel itself one amongst many others, that its own religious life may be encouraged and enriched by the sympathy of others in a common work and a common ideal, also that it may encourage and enrich the life of those others by its own sympathy. I once heard the remark made by a layman, who had a very wide experience of Unitarian congregations, that he had found that the man who refused to help outside causes because he must "support his own place" was usually by no means the most ready giver even to his own place; and that those who did most for their own chapel and school were generally most willing to help others

outside. Of the actual truth of that judgment your readers can form their own opinion; but it seems reasonable to expect that such should be the case, because he who is careful to prescribe limits to his sympathy will be no less careful to avoid any risk of overstepping those limits.

How the congregations are to be inspired with a stronger and more real sense of fellowship with one another it is hard to say. To be supporters of the local Association is something, but not much; for that means, in practice, little more than sending a couple of delegates to the Committee, and having an annual collection and sermon. Collective gatherings are good, when they are really representative; but that is difficult to ensure when so many of the members of our congregations are prevented from attending by the claims of their daily work. But the real value of such meetings as those of the local Associations, the Provincial Assemblies, and the Triennial Conference, seems to me to consist much more in the mutual intercourse of friends and strangers than in the reading and discussion of papers.

In this connection I may note that the autumn meeting of the British and Foreign Unitarian Association is to be held at Bolton on Wednesday and Thursday next, the 23rd and 24th inst., when it is to be hoped that there will be a good muster from the neighbouring congregations. If the meetings help to draw the congregations into closer touch with each other, and make them feel that they really are members one of another, one household of faith, then they will have done great good.

I have reported very little concerning individual churches, but I trust it may not be uninteresting or unprofitable to have placed before your readers what seems to me one of the chief deficiencies of the work of our scattered churches in north and east Lancashire.

R. TRAVERS HERFORD.

Stand, November.

If we have not quiet in our own minds, outward comforts will do no more for us than a golden slipper for a gouty foot.—*Bunyan.*

DUTY is as persistent and inevitable as gravitation. This world can get along without sunlight as easily as it can get along without love-light. Here as elsewhere there is no rest in idleness. The selfish man or woman will return home tired although he may have been swinging in the hammock all summer. It is tiresome work to be mean, it not only tires oneself but tires everybody else. Much of the friction of the world springs from the sluggishness of conscience. A kind heart will drive away a pestilence and rob the contagion of its terror. A noble work unfinished will even hold back the death angel. The irritating thing about so much of vacation hunting is that it is supremely selfish, so conscious of self and unconscious of others. Let those who go in search of rest take their consciences with them. Indeed, many folks who have to stay at home might have a delightful vacation if they would only invite their consciences to come into their homes and their lives to spend it with them. Conscience is a great and blessed doctor.—*New Unity.*

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Aberdeen.—Special sermons in connection with the Scottish Unitarian Association were preached last Sunday by the Rev. Frank Walters, of Newcastle, the Rev. Alexander Webster also taking part in the services. In the morning Mr. Walters preached on the "Christianity of Christ," and in the evening on "Unitarianism, a Religion of Humanity." The principles of Unitarianism, he said, were not those of a small and obscure sect, they were the deepest moral forces at work in the world at the present time—humanitarianism, freedom, brotherhood and progress.

Aberystwyth.—A series of Unitarian sermons and lectures have just been delivered at the Assembly Rooms, Aberystwyth. The two officiating ministers were Revs. Geo. St. Clair, and Dr. Griffiths. On Sunday afternoon, October 30, Dr. Griffiths preached an English sermon, and in the evening conducted a Welsh service. On Thursday, November 3, Rev. Geo. St. Clair delivered his lecture on "Nature, Scripture, and God," and on the following evening lectured again on "Sacrifice and Scapegoats." On Sunday, November 6, Dr. Griffiths officiated at two religious services. In the afternoon he delivered an English sermon taking "Prayer" as his subject, and in the evening preached in Welsh. The meetings were throughout of a very helpful nature, and although the attendances at one or two of the services were rather small, most of those present were thoughtful people of education, the majority being students of the University College. It can be safely added that the repeated missionary efforts of the B. and F.U.A. at Aberystwyth are not altogether unfruitful, as is indicated by the diminution of prejudice and increased sympathy among some of the leading townsmen.

Belfast: All Souls' Church.—The Rev. E. I. Frapp is lecturing weekly for the University Extension Society at the Young Men's Christian Association on the Plays of Shakespeare, to be produced this winter in Belfast by Mr. F. R. Benson. The class consists of about 200 students.

Bradford.—On Sunday last special services were held at Chapel Lane Chapel, when a stained-glass window erected to the memory of the late Mr. William Jacob Thomas was dedicated. The Rev. E. Ceredig Jones, M.A., read his morning discourse on the "Parable of the Talents," which forms the subject of the window, and appropriate anthems were sung. There are now six memorial windows in the chapel.

Capelbryn.—Last Sunday the Sunday-school recited Mark xiv. 1-42 during the afternoon service, and were catechised by the Rev. J. Davies. On the previous Friday the annual school party was held, a successful concert being part of the proceedings.

Cardiff.—We have lost by a sad accident one of our most regular and devoted members in the person of Mr. Lewis Thomas, who, while engaged in his regular occupation on the Taff Vale Railway, on Friday evening, Nov. 4, was knocked down by a passing train and killed on the spot. At the funeral, which was most impressively conducted by the Rev. J. Tyssul Davis, B.A., a large concourse of people gathered to show their respect, among them being a considerable number of railway men, some of whom acted as bearers. Several beautiful wreaths were sent, including one from the congregation at West Grove, and one from the Society of Railway Servants, of which deceased was a member. Much sympathy is felt for the widow and three children, and also for the brothers of the deceased, one of whom is the Rev. T. Arthur Thomas, our minister at Llandyssul.

Chelmsford.—A social meeting and re-opening of the Band of Hope was held on Wednesday. The Rev. E. J. Harry and Mrs. Harry issued invitations to tea, which was followed by music, recitals, &c.

Congleton.—On Sunday last the Mayor, Mr. William Worrall, having attended the parish church according to custom in the morning, attended Cross-street Chapel in the evening, also in his official capacity, he being one of the oldest members of the congregation and a trustee of the chapel. The procession from the Town Hall was headed by the Volunteer band, and included most of the corporation. The sermon was preached by the Rev. G. H. Smith from the words, "In all thy ways acknowledge Him, and He shall direct thy paths." The chapel was crowded, almost every denomination in the town being represented. At the conclusion of the service the congregation adjourned to the schoolroom, where the Mayor thanked the preacher

for his sermon, and all those who had joined with him in worship. The Town Clerk also added words of appreciation.

Crewe.—The annual sermons were preached on Sunday last by the Rev. J. C. Street, of Shrewsbury. On the following evening the annual congregational party was held, when upwards of 120 sat down to tea, and the room was comfortably filled for the evening meeting. The chair was occupied by Mr. Alderman Briggs. Mr. R. Robinson, of Liverpool, and the Revs. J. Morley Mills, H. D. Roberts, and R. Stuart Redfern addressed the meeting. This was the largest and most successful party that has been held at Crewe for many years. The collections on Sunday were also better than usual.

Croydon.—Mr. William Rose, an old member of the Free Christian Church has been unanimously elected Mayor of Truro, where he is now engaged in business. In his speech after election Mr. Rose spoke of his high ideal of civic life, and said that so long as England adhered to practical Christianity she would maintain her prestige.

Eastern Union of Unitarian and Free Christian Churches.—At a meeting of the Executive held at Norwich on Nov. 3, the following resolution was unanimously passed on the resignation of Mr. J. D. Wright, the Senior Hon. Secretary of the Union: It was resolved that the Executive of the Eastern Union of Unitarian and Free Christian Churches receives with regret the resignation of Mr. J. D. Wright from the post of honorary secretary, which he has filled with such zeal and ability for seven years. They record their sense of the great value of his services through a period of change, and often of crisis, in the Union's affairs; and they ask him to receive, on behalf of the Union, their best thanks for his earnest efforts in maintaining and extending its work, and for the ceaseless interest he has displayed in promoting the cause of liberal Christianity.

Evesham.—Mr. Geoffrey New, the treasurer of the Oat street congregation, has been unanimously chosen Mayor of Evesham for the ensuing year. It is interesting to note that this is the third generation of a family closely associated with the Oat-street Chapel, of which a representative has been appointed chief magistrate of the borough. Mr. New's father, the late Mr. Herbert New, was Mayor of Evesham in 1857, and during his year of office the present mayor was born. Mr. New's grandfather was mayor in 1842.

Flowery Field.—On Sunday morning, Nov. 13, the Mayor of Hyde, Mr. E. W. Smith, J.P., proceeded from the Town Hall in his official capacity, and attended the service at Flowery Field Church, when a collection for the funds of the Hyde Soup Kitchen, established by the late Mr. Thomas Ash-ton, was made. This is the Mayor's second year of office. Last year his Worship similarly attended Gee Cross Chapel, to which, as a member of the congregation, he belongs.

Halifax.—Referring in the *Northgate End Chapel Calendar* to a recent recommendation of a bishop to his clergy that they should take subjects for their sermons rather than texts, the Rev. F. E. Millson announced for his November Sunday evening subject, "The growth of the Christ idea in the Epistle," as it is found in the Epistles of James, John and Peter, and the Epistle to the Hebrews.

Kidderminster.—Alderman Edward Parry, who in 1870 founded the *Kidderminster Shuttle*, which he still edits, has been unanimously elected Mayor of Kidderminster. Being a member of the New Meeting Congregation, Mr. Parry had intended to forego the customary attendance at the parish church that he might be present in his private capacity to hear the Rev. Stopford Brooke, who was to preach. But finding how strong the feeling was in favour of the old custom, he submitted and went to church, while Mr. Brooke kindly consented to preach twice, and the Mayor, accompanied by some members of the Council and many burgesses attended the New Meeting in the evening. In the morning the chapel was well filled and at night was crowded out, when Mr. Brooke preached on the relation of Christianity to the social questions of the day. The services morning and evening were conducted by the Rev. E. D. Priestley Evans.

Liverpool: Hope-street.—In reply to a resolution of the Church Committee suggesting to him to extend his absence till the end of the year, the Rev. R. A. Armstrong has replied, gratefully accepting the suggestion, and expressing the hope that so extended a rest may fully restore him and enable him to resume his duties on January 1 with renewed vigour. Meanwhile, the Rev. T. W. Freckleton is conducting the services at Hope-street. The work of building the Church Hall has now begun, and it is hoped that the new rooms may be opened when the Jubilee of the opening of the church is celebrated on October 18, 1899.

London: Essex Church.—We regret to hear that the Rev. F. K. Freeston has been obliged on account of illness to relinquish work, and has been ordered to take six months' complete rest.

Manchester: Upper Brook-street.—The monthly popular services, established for the special treatment of social and moral questions, were inaugurated last month, when a large congregation assembled to hear Mr. H. S. Williams, a native of Trinidad, speak upon "England's Duty to Native Races." The second of the series of services will be held on Sunday evening next, when Mr. E. R. Pease, secretary of the London Fabian Society, will speak on "The Municipalisation of the Drink Traffic." On the following Sunday the Rev. C. Hargrove, of Leeds, is visiting Brook-street, to preach on the Sunday evening, and lecture on the Monday evening. Full particulars will be given in our advertising columns next week.

Moretonhampstead.—Last Sunday the Rev. G. St. Clair preached in the Cross Chapel, when collections were taken for the B. and F.U.A. On Monday evening Mr. St. Clair lectured in the Smethurst schoolroom on "Primitive Man and the Story of the Fall." The chair was taken by Mr. S. Harold Neck, and the lecture was much appreciated. The meetings of the Band of Mercy were concluded for the present year by a concert on Nov. 11, and prizes were distributed.

Nantwich.—The first of a series of special week-evening services was held here on the 9th inst. It was conducted by the Rev. Ceredig Jones, M.A., of Bradford, who preached from the words, "Come thou with us and we will do thee good." Most of the seats in the little chapel were occupied, and the service throughout was calculated to confirm the faith of the regular attenders, and to leave a favourable impression on the minds of strangers.

Newburgh.—The Rev. A. C. Henderson, of Paisley, has lectured twice in the Public Hall, under the auspices of the M'Quaker Trust, on Nov. 1 and 8, his subjects being, "Is there a Hell?" and "The Miracles of the Old Testament Scientifically Explained." The audience on the two occasions numbered about 400 and 350 respectively, and listened with great attention to the lectures.

Newcastle, Staffordshire.—The numbers present at the social meeting reported last week should have been stated as 50, not 150.

North-East Lancashire Sunday School Union.—The annual meeting was held on Saturday last at the Trafalgar-street Church, Burnley. Tea was served at 4.30, and the chair afterwar's taken by the retiring President, Mr. E. Haworth. The retiring officers were thanked for their services, and the officers for the ensuing year elected. Mr. J. S. Mackie proposed a special vote of thanks to the Rev. J. Ruddle for his services as secretary, and spoke of the loss the Union would sustain by his removal to Chorlton-cum-Hardy, wishing him at the same time every success in his new sphere. These remarks were endorsed by Councillor Bibby and Rev. T. Leyland, and responded to by Mr. Ruddle. After the President had delivered an address dealing with the aims of the Union, Mr. Cuthbert Grundy, President of the Manchester District Sunday School Association, gave an interesting speech, in which he threw out several suggestions for increasing the usefulness of the Union, and said that action might be taken at Blackburn, where no Unitarian school or church existed. Revs. T. Leyland, and A. C. Smith, Messrs. P. Bibby, Ashworth, Ingham, Hargreaves, and Webster also spoke. Votes of thanks, hymn and benediction brought an interesting though not crowded meeting to a close. Rev. A. Cobden Smith was elected President, and Mr. Alfred Webster secretary.

Peckham.—The first of a series of monthly temperance meetings was held in the Avondale Lecture-hall, Peckham, on Friday evening, Nov. 4, at the close of the usual Band of Hope meeting. Mr. J. G. Ketchen, of Tottenham, described, with the aid of the oxy-hydrogen lantern, "A Temperance Tour round the World," referring in passing to the work of Bands of Hope and Temperance Societies throughout the British Empire and the United States. A hearty vote of thanks was accorded to Mr. Ketchen for his interesting lecture. At the next meeting, on Dec. 2, Mr. Thomas Menzies, President of the Southwark Band of Hope Union, has promised to deliver an address.

Stockport.—On Thursday, Nov. 3, a concert in connection with the Sunday-school was made the occasion of opening a piano (Broadwood upright grand), which has been acquired for school purposes. Mr. O. E. Heys described the efforts that had led to the acquisition, the old piano they had bought some twenty years ago being now past use. The Rev. B. C. Constable in declaring the piano open, expressed their indebtedness to Mr. Heys and his choir and other friends. The programme of the concert was of a very varied character, and the evening was greatly enjoyed.

Trowbridge.—The Rev. R. H. U. Bloor, B.A., has intimated to the committee of Conigre Chapel that he intends to resign the pastorate. Mr. Bloor's resignation will take effect in March next.

PUBLICATIONS RECEIVED.

[To PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

The Commandments of Jesus. By R. F. Horton, D.D. 6s. (Isbister.)

Introduction to the Herbartian Principles of Teaching. By C. T. Dodd. 4s. 6d. (Sonnenschein.)

A Dialogue on Moral Education. By F. H. Matthews, M.A. 3s. 6d. (Sonnenschein.)

The Ruling Elder. By R. King. 2s. 6d. (David Nutt.)

The Kenotic Theory. By Rev. F. J. Hall. 5s. (Longmans.)

The Life of R. W. Dale, D.D. By A. W. W. Dale. 14s. (Hodder and Stoughton.)

Henry Robert Reynolds, D.D., Life and Letters. Edited by his Sisters. 9s. (Hodder and Stoughton.)

University Sermons. By J. Caird, D.D., LL.D. 6s. (Maclehose and Sons.)

Great Souls at Prayer. By Mrs. Tileston. 2s. 6d. (James Bowden.)

Overproduction and Crises. By Karl Rodbertus. 2s. 6d. (Sonnenschein.)

The Establishment of Spanish Rule in America. By B. Moses, Ph.D. 5s. (Putnam.)

The Story of Joseph. By Rev. T. Johnson. (Dean and Son.)

The Story of Moses. By Rev. T. Johnson. (Dean and Son.)

Bookman, Expositor.

OUR CALENDAR.

SUNDAY, NOVEMBER 20.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. F. ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Ealing, Prince's Hall, 7 P.M., Rev. G. CARTER, "Paul's Unitarian Sermon."

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. W. COPELAND BOWIE, and 7 P.M., Rev. W. STODDART, B.A.

Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M., Rev. T. J. JENKINS, of Gellionen.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Fulham Town Hall, Walham Green, 7 P.M., Rev. W. COPELAND BOWIE, M.L.S.B., "A Rational View of the Bible."

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Mr. HERBERT RIX, B.A.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D. Collections for the British and Foreign Unitarian Association.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D. Evening, "The Work of St. Edward Burne Jones."

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "What is Christianity?" Evening, "What is Unitarianism?"

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. W. WOODING, B.A., and 7 P.M., Rev. H. RAWLINGS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead Unitarian Church, Plumstead Common-road, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. L. TAVENER. Popular Lecture at 8.30, "G. F. Watts, R.A."

Stoke Newington, The Green, 11.15 A.M., Rev. H. RAWLINGS, M.A., and 7 P.M., Rev. W. WOODING, B.A.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.

BLACKPOOL, Bank-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.

BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.

BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. W. BIRKS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. T. W. FRECKELTON.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Development of a Distinct School of Thought with the Unitarian Name, 1682."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.

MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. G. R. BURDEN.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. G. R. BURDEN.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLS-LOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE,
S.W.—Nov. 20th, at 11.15, Dr. WASHINGTON SULLIVAN, "Do We Survive Death?—I. From the Point of View of Psychological Research."

The PROPHET of ETHICAL RELIGION.

The New Testament of Jesus for Theists.

Published by WILLIAMS & NORGATE, 14, Henrietta-street. Price One Shilling.

Matthew and Mark and Luke and John!
Names, not to be relied upon,
Ascribed to books some yet believe—
You never wrote them to deceive!
If those imaginary facts,
The magic wonder-working acts
Suiting the Messianic dream,
Subserved a theocratic scheme—
And if theologies, by Paul
Or later John, made "Christ" their All,
The Man, the God, in Person blending,
Is that to be the Gospel's ending?
There still are some, who answer, No!
Cry, Back to JESUS let us go!
For Jesus lived. If He be dead,
Now tell us, simply, what He said;
What He intended, felt, and thought;
What was the Message that He brought;
We only ask, *What Jesus taught.*
"Showed His own glory?" Nay, but rather,
The Love, to Man, of God our Father!
"His Cross?" Had Jesus lived an age,
The fuller, now, His Gospel's page!

RICHMOND FREE CHURCH.

The Committee gratefully acknowledge the following amounts received or promised towards the extinction of our debt of £605.

	£	s.	d.
Previously acknowledged	...	157	5 0
Frederic Nettlefold, Esq.	...	25	0 0
Mrs. Alfred Lawrence	...	5	5 0
F. S. Schwann, Esq.	...	2	2 0
Miss E. L. Lister	...	2	2 0
James Marshall, Esq.	...	5	0 0
Lieut.-Colonel Trevelyan	...	1	0 0
Samuel R. Kearns, Esq.	...	5	0 0
Miss Anna Swanwick	...	3	3 0
Mr. and Mrs. John Harwood	...	10	0 0
W. E. E.	1	1 0
Miss Warren	...	2	2 0
W. Blake Odgers, Esq., Q.C.	...	5	0 0
J. F. Schwann, Esq.	...	10	0 0
G. L. Bristow, Esq.	...	3	3 0
H. B. Lee, Esq.	...	3	0 0
"A Well Wisher"	...	5	0 0
Box in the church	...	2	11 2½

Total ... £247 14 2½

Still needed ... £357 6 0

WALTER E. EVANS, Hon. Sec.

BIRTHS.

BRIGGS—On the 8th Nov., at 102, Fellowes-road, South Hampstead, the wife of Ernest E. Briggs, of a daughter.

PRESTON—On the 9th inst., at Lahore, India, the wife of Sidney Preston, C.E. Irrigation Department, of a daughter. (By cable.)

MARRIAGES.

FOX—CUNLIFFE—On the 15th inst., at Dunham-road Chapel, Altrincham, by the Rev. John Fox, of Leeds (father of the bridegroom), assisted by the Rev. Dendy Agate, B.A., of Altrincham, the Rev. Arthur Cunliffe Fox, B.A., of Glossop, to Alice Maude, eldest daughter of the late George Cunliffe, Esq., of Bolton and Arnside, and of Mrs. George Cunliffe, of Bolton.

DEATHS.

CARLISLE—On Nov. 15, at Ashburton House, Putney Heath, aged nearly 3 years, Joan Agnes, the tenderly-loved little daughter of John and Lucy Carlisle.

DICKMAN—On the 15th inst., at "Sunnyside," Greencroft-gardens, West Hampstead, suddenly, of pneumonia supervening upon a serious operation, George Dickman, Chairman of the Quex-road Unitarian Church, Kilburn, aged 52 years.

HUTTON—On the 11th inst., at her residence, 15, Hagley-road, Stourbridge, Mary Maxwell Hutton, only daughter of the late Rev. Hugh Hutton, M.A., aged 73.

ROBERDS—On the 13th inst., the Rev. Charles William Roberds, eldest and last surviving son of the late Rev. John Gooch Roberds, of Cross-street Chapel, Manchester, aged 85 years.

Schools, etc.

VICTORIA UNIVERSITY.

UNIVERSITY COLLEGE, LIVERPOOL.
HALL of RESIDENCE for WOMEN STUDENTS.

Fees for Board and Residence, 13 to 18 Guineas a term.
Two Exhibitions of £10 a year are offered.

At University College Women can obtain the B.A., M.A., B.Sc., M.Sc. degrees.
Laboratories are open to them, also the School of Architecture and Applied Art.
For particulars, apply to THE WARDENS, 163, Edge-lane, Liverpool.

BINGFIELD, BIRKDALE, SOUTHPORT.

PREPARATORY SCHOOL FOR BOYS.
PRINCIPAL, MISS LEWIN.

The School is conducted on advanced principles, and the Teachers are thoroughly trained.
Training of the Senses and Bodily Powers, by handwork, as Carpentry and Wood Carving, receives due attention. A new room has been added, fitted with all requisite appliances.
The SCHOOL was RE-OPENED on TUESDAY, 20th September.
A detailed Prospectus will be sent on application to Miss LEWIN as above.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE, ABERYSTWYTH.

PRINCIPAL ... MRS. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

HOME SCHOOL FOR GIRLS, WALTON-CUM-FELIXSTOW, in connection with BESTREBEN HIGH SCHOOL, BRON-DESBURY, N.W.

For particulars of either branch, address PRINCIPALS, Bestreben.

SCHOOL FOR GIRLS.—CONAMUR, SANDGATE.

PRINCIPALS:—MISS JARVIS (for 8 years Second Mistress of Bolton High School for Girls), and MISS CLARA BERRY (late of Bolton High School and Bedales).

Good house, with south aspect, on the sea wall.
Reference is permitted to T. GROSVENOR LEE, Esq., Clent House, Clent, near Stourbridge; Miss WOOD, B.Sc., The Orchard, East Peckham, Kent, and others.

The HALF TERM began NOVEMBER 7th.

SURREY HOUSE SCHOOL, NORWICH.

PRINCIPALS, Miss CLARK & Miss C. CLARK, LL.A.

This establishment provides a liberal education for Girls on modern lines. House large and commodious. Pleasantly situated.

References kindly permitted to Rev. P. H. Wicksteed, M.A., Sydenham Farm, near Tetworth, Oxon, and Rev. E. Daplyn, Norwich.

Prospectus and further references on application.

BIBLICAL CRITICISM.—Dr WASHINGTON SULLIVAN will deliver SEVEN LECTURES at PORTMAN ROOMS, BAKER-STREET, on WEDNESDAYS, at 5 P.M. Tickets for Course to be obtained of Miss FAIZAN, 23A Buckingham Palace-road, or at the Rooms on day of Lecture.

WANTED, post as COMPANION or GOVERNESS; experienced with children. Kindergarten; Drawing; Music. References.—E. T., 10, Princess-street, Leicester.

Board and Residence.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassoeks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH, BOSCOMBE GRANGE.—Superior BOARDING Est. Public rooms, modern, healthy, visitors' comfort studied, electric light, tennis.—H. H. EBEN.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, near sea and lawns; large pleasant rooms; bath and smoke rooms. Terms moderate.—Miss SILLIFANT, 11, Rochester-gardens, Hove.

MRS. ROBERT TURNER (late of Ditchling) receives BOARDERS. Terms moderate; suitable for students.—94, Grosvenor-road, S.W.

ST. LEONARDS.—“Crantock,” 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

WEST CENTRAL HOTEL

Proprietor,
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowden, Cheshire; Rev. J. C. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Service, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,
SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

SCOTCH TWEEDS and SERGES at Mill Prices, Ladies' or Gents'; best quality only. Patterns post free; orders carriage paid.—Geo. McLeod & Sons, Hawick, N.B.

FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

Established in the First Year of the Queen's Reign

MOORE & MOORE
PIANOS

Iron Framed; Trichord; Check Action
Perfect Tone and Touch
Solid Construction;
Elegant Design

MEDALS and AWARDS invariably for GOOD and CHEAP instruments.

Prices from 18 to 96 Guineas.

Supplied either for CASH (liberal discount), or on the THREE YEARS' SYSTEM, £1 11s. 6d. to £8 8s. per quarter (10s. 6d. to 56s. per month) on generous and equitable terms.

ILLUSTRATED PRICE LIST post free

Large selection of Instruments at the spacious Warerooms:

104 & 105, Bishopsgate Street
Within, London, E.C.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.

TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY, HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY, HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANAC, Post free on application.

FRANCIS RAVENSCROFT, Manager.

ZEBRA
Grate Polish.

In packets, or as a paste in tins.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

The AUTUMNAL MEETINGS will be held at BOLTON on WEDNESDAY and THURSDAY, Nov. 23 and 24, 1893.

Wednesday, Nov. 23.—RELIGIOUS SERVICE in Bank-street Chapel at 4 P.M., Rev. J. COLLINS ODGERS, B.A., of Bury. Preacher, Rev. H. ENFIELD DOWSON, B.A., of Gee Cross (Vice-President of the B. and F.U.A.). Collection in aid of the funds of the Association. TEA in Bank-street Schools at 5.30 o'clock. **PUBLIC MEETING** in the Albert Hall at 7.30. Tickets 6d. each. At 7 o'clock Organ Recital in the Albert Hall by the Borough Organist, Mr. W. MULLINEUX, F.C.O. Chairman—W. H. HIGGIN, Esq., B.Sc. The following are the members of the deputation:—Rev. Brooke Herford, D.D., Lady O'Hagan, Sir John Brunner, Bart., M.P., David Martineau, Esq., J.P., Oswald Nettlefold, Esq., Rev. W. G. Tarrant, B.A., and Rev. W. Copeland Bowie, M.L.S.B. Rev. C. J. Street, M.A., LL.B., will take part in the proceedings.

Thursday, Nov. 24.—DEVOTIONAL SERVICE in Unity Church, Deane-road, at 10.30.—Revs. J. J. WRIGHT and H. M. LIVEN. **CONFERENCE** at 11 A.M. Chairman, FRANK TAYLOR, Esq., J.P. Dr. BROOKE HERFORD (the President of the Association) will introduce the Subject—"The Support of Weak Churches." The Discussion will be opened by T. H. HOPE, Esq. (Chairman of the North and East Lancashire Unitarian Mission), and, among others, the Rev. R. T. Herford, B.A., Mr. J. J. Bradshaw, and the Rev. Joseph Harrison, will take part. **LUNCHEON** in the Unity Schools at 1 P.M. Tickets 1/- each, after Wednesday, 23rd, 1/6.

Ministers and members of congregations in the district are cordially invited to these meetings, and Mr. J. PERCY TAYLOR, The Glen, Heaton, Bolton, will be glad if those who intend to be present will send him their names and addresses.

PENDLETON UNITARIAN FREE CHURCH.

A BAZAAR will be held on the 24th, 25th, and 26th of NOVEMBER, in the School attached to the Church, with the object of paying off the Mortgage Debt of £800.

The Congregation have subscribed £75 16s., and paid off (with the assistance of the Manchester District Association of Presbyterian and Unitarian Churches, who made a special grant of £35 for the purpose) the Debt due on current account up to last Christmas of £97 7s., and carried over the balance of £13 8s. 7d. to the Bazaar Fund.

The Committee have decided to have no Raffleing.

The following gentlemen have kindly consented to open the Bazaar:—

November 24th, Sir JOHN BRUNNER, M.P.

" 25th, ALFRED MOND, Esq.

" 26th, BENJN. ARMITAGE, Esq. (Sorrrel Bank).

	£	s.	d.
Amount previously advertised ...	310	18	0
Jos. Broome, Esq. ...	3	3	0
A. S. Bles, Esq. ...	2	2	0
E. J. Robinson, Esq. ...	2	2	0
Miss E. M. Lawrence ...	2	2	0
Oswald Nettlefold, Esq. ...	1	1	0

£321 8 0

Donations in Money or Goods will be thankfully received by the following members of the Bazaar Committee:—

C. J. AGATE,
24, Seedley-road, Pendleton (Chairman).

W. YEARNSHAW,
5, Leaf-square, Pendleton (Treasurer).

F. J. BROUGHTON,
92, Cheetham-lane, Swinton; } Joint'
A. H. DOLPHIN, } Secretaries.
Wilkinson-street, Leigh.

WOOD-GREEN UNITARIAN SOCIETY.

A SALE of WORK and FANCY ARTICLES will be held in UNITY HALL, Newnham-road, on WEDNESDAY and THURSDAY, 8th and 9th December, in aid of the Organ Fund.

About £90 is required to clear the debt. Contributions, either in Money or Articles, will be thankfully received by

(Mrs.) M. I. MUMMERY,
Hon. Sec. to Bazaar Committee.

Third Edition. Revised. Fcap. 8vo. 1s. 6d.

PSALMS OF THE WEST.

"Many new and striking thoughts will be found in 'Psalms of the West.'"—*Christian World*.
"We have in this volume ninety Psalms of modern times containing innumerable beautiful sentiments."—*Christian Life*.

"There is in them a clear recognition of the discoveries made by Science, and of the paths still to be explored by her, our knowledge and our want of it."—*Manchester Examiner*.

"Very few, if any, books of modern 'scripture' approach the excellence of the little volume which bears the above title. . . . The author is deeply imbued with modern scientific conception of the universe, and he wisely makes them subserve his spiritual philosophy. He is a most sympathetic observer of men and nature. . . . His plea is for the unity of the spirit amid all the varieties of opinion. . . . We can unreservedly commend the volume to ministers who seek to enlarge their lectionary from modern writers, and the more meditative of our readers will be glad to have such a book for a quiet hour."—*Inquirer*.

LONGMANS, GREEN, AND CO., LONDON, NEW YORK, AND BOMBAY.

As changes in Hymn Books are sometimes made at this time of the year, the attention of Superintendents and others is directed to the following list of

Hymn Books, Services, &c., for the Sunday School.

Hymns for Heart and Voice. A Collection of Hymns and Songs for the School and the Home Compiled and arranged by Mrs. FARRINGTON. The Book contains in all 430 pages, made up as follows:—Part I, Six Services for Opening and Closing of School; Part II, 280 General Hymns; Part III, 85 Songs and Hymns for Bands of Hope and Bands of Mercy; Part IV, 21 Old Favourites—well-known Hymns. Price 10d. per copy net.

Songs and Hymns. A Collection of 85 pieces suitable for Bands of Hope and Bands of Mercy (from "Hymns for Heart and Voice.") Sewed, price 1d. per copy net. Limp cloth, 2d. net.

The Sunday School Hymn Book. 391 Hymns. New edition. Cloth, 5d. net, paste grain 1s. net.

The Smaller Hymn Book. An entirely new collection of about 100 Hymns, Chants, Prayers, &c., with Musical Index. Sewed, price 1d. net.

The Essex Hall Hymn and Tune Book. Third edition. Cloth, 2s. 6d. net, by post 2s. 10d. Special terms for quantities.

The object of the Compiler has been to provide interesting and attractive Tunes in both notations for the Hymns published in the well-known Sunday School Hymn Book, issued by the Association, along with a selection of Chants, Music for the Beatitudes, Lord's Prayer, &c.

A Christmas Service of Praise and Prayer for the Church, the School, and the Home. Compiled by Rev. W. COPELAND BOWIE and J. WESTWOOD TOSH. Price twopence.

A Sunday School Anniversary Service. Composed and arranged by MAUD E. TURNER. (From *The Helper*, 1898.) Price twopence.

London: THE SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex-street, Strand, London, W.C.

19th CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—H. W. LAWRENCE, J.P., 21, Mincing lane, E.C.; Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.; F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-street, Westminster, S.W.; Miss ORME, 118, Upper Tulse-hill, S.W.; STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W., and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice. LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

RE-ENGAGEMENT WANTED as GOVERNESS. Certificated English, French, German, Music. Some drawing. Good references.—Miss BADCOCK, care of Mrs. Proctor, 17, Beaconsfield-road, Clifton, Bristol.

JUST PUBLISHED: NEW BOOKS.

THE GOSPEL OF JOY. A New Volume of Twenty Sermons. By STOFFORD A. BROOKE. 6s., post free.

"These fine discourses breathe a brave and loving spirit, and have the virtue of infusing their writer's health of soul into the reader's heart."—*THE SPEAKER*.

A YEAR OF MIRACLE. A Poem in Four Sermons. By W. C. GANNETT. Cheap edition, with 4 Illustrations. 8d., post free.

CONTENTS.—I. Treasures of the Snow. II. Resurrection. III. Flowers. IV. The Harvest Secret.

GOD AND THE SOUL. By R. A. ARMSTRONG, B.A. Second and cheap edition. 1s. net, by post 1s. 3d.

"Mr. Armstrong has a firm grasp of his great subject and remarkable powers of expounding and enforcing what often is, in other hands, a deep and abstract argument."—*DAILY NEWS*.

THE RATIONALIST A KEMPIS. By JOSEPH BLANCO WHITE. With Memoir by JAMES HARWOOD, B.A. 1s. net, by post 1s. 2d.

CHRIST THE REVEALER. Discourses and Essays. By the late J. HAMILTON THOM. Third Edition. 2s. 6d., post free.

THE PLACE OF IMMORTALITY IN RELIGIOUS BELIEF. By J. ESTLIN CARPENTER, M.A. 1s. net, by post 1s. 2d.

"Professor Estlin Carpenter is so learned and devout in thought and feeling, and so accomplished in style, that none who are interested in the great subject of which he treats, can pass by this little book without being a loser."—*LITERARY WORLD*.

THE SIGNIFICANCE OF THE TEACHING OF JESUS. By R. A. ARMSTRONG, B.A. 1s. net, by post 1s. 1d.

"Any one who reads and studies this latest utterance of Mr. Armstrong cannot fail to be impressed by its firm intellectual grip, its moral fervour, and its spiritual elevation."—*NEW AGE*.

SERMONS FOR THE TIMES. No. I.—Two Sermons by L. DE BEAUMONT KLEIN, D.Sc. (1.) Religion and the Service of Truth; (2.) The Church and the Churches. 2d., by post 2½d.

PHILIP GREEN, 5, Essex-street, Strand, London, W.C.

THE ETHICAL WORLD.

EDITED BY DR. STANTON COIT.

Articles on Important Social Questions, Education &c., from a purely ethical standpoint. Children's Page.

TWOPENCE WEEKLY.

Office: 17, Johnson's-court, Fleet-st., London, E.C.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

For Xmas and the New Year.

Hymns and Carols. Nos. 1, 2, and 3, with Music in both notations. 1d. each, by post 1½d.

Arranged from the above, with connective Readings, **Xmas Service of Song.** Nos. 1 and 2, and **New Year's Service of Song** (Words only). 1s. 6d. per 100.

Hymns and Choral Songs (Musical Vols.). New series, 1s. 3d. net; third series, 1s. net.

Hymns and Choral Songs—Hymn Book (300 Hymns). 5d. net.

Messrs. H. RAWSON and Co, New Brown-street, Manchester.

Printed by WOODFALL & KINDER, 70 to 76; Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, November 19, 1893.